



LIBRARY
OF THE
THEOLOGICAL SEMINARY,
AT
PRINCETON, N. J.

DONATION OF
SAMUEL AGNEW,
OF PHILADELPHIA, PA.

Letter

81-1
12

May 25th 1861.

No.,

Case, Division SCC

Shelf, Section 2411

Book, No. _____





T H E
ENTHUSIASM
O F
M E T H O D I S T S
A N D
P A P I S T S
C O M P A R E D.

These Preachers and Mendicants—for some time rambled uncontroll'd, taking upon them to Confess and Preach wherever they came, without the consent of the Bishop, utterly despising all Canons and Ecclesiastical Rules: and professing voluntary Poverty, and Contempt of Riches, wandering like Strollers from place to place, under a pretence of Piety, they chous'd the silly People of their Money.

Howel's View of the Pontificate, pag. 406.

The T H I R D E D I T I O N .



Geo. Lamberton

L O N D O N :

Printed for J. and P. K N A P T O N , in *Ludgate-Street*
M. DCC. LII.

(Price One Shilling) *& 6 pence*

MAINTENANCE

STATE OF NEW YORK

IN SENATE

JANUARY 18, 1907

REPORT OF THE

COMMISSIONERS OF THE LAND OFFICE

FOR THE YEAR ENDING DECEMBER 31, 1906



ALBANY:
J. B. LIPPINCOTT COMPANY
1907



P R E F A C E.

SEVERAL *Excellent Treatises* have been already published against that *Entbusiastic and Fanatical Spirit* now working in a set of *pretended Reformers* among us, call'd *Methodists*: Which, though they have not been able to *suppress* it, have effectually shewn its *evil nature and tendency*, and (as the *Methodists* themselves confess) given some *check* to its *progress*. Nor need I any *Apology*, if I own a sort of *impulse and Impression* upon me, and think myself *oblig'd* to throw in my *mite* towards discovering the *delusion* of this *dangerous and presumptuous Sect*.

'Tis my *principal design*, as a caution to all *Protestants*, to draw a *Comparison* be-

P R E F A C E.

tween the wild and pernicious *Entbusiasms* of some of the most eminent *Saints* in the *Popish Communion*, and those of the *Methodists* in our own Country. Bishop *Stillingfleet* hath clearly *prov'd*, and sufficiently *expos'd*, the *Fanaticism* of the *Romish Church*, in his *Incomparable Discourse concerning their Idolatry*; hath shewn to what *Extravagant Heights* it has been carried, how peculiarly *encouraged by the Popes*; hath been the foundation of their several *Religious Orders, and Societies*; and the engine for introducing their *false, superstitious, and idolatrous Doctrines and Practices*. More of this nature will appear in the following *Treatise*; together with plain and full *evidence*, that our modern *Itinerant Entbusiasts* are treading in their steps, and copying their example; their whole conduct being but a *Counter-part of the most wild Fanaticisms of the most abominable Communion, in its most corrupt Ages*.

But as the *Spirit of Entbusiasm* is always the same, operating in much the same manner in all *Sects and Professions of Religion*, and discovering itself in *similar peculiarities* of notions and behaviour; I shall take the liberty to produce first of
all

P R E F A C E.

all a remarkable Instance of this in the *Seēt* of the *Montanists*: which arose towards the latter end of the *second Century*, before *Poperly* had a *Being*, or *Christianity* an *Establishment*. The *History of Montanism* was written by the late learned *Dr. Lee*, of *St. John's College, Oxford*; compiled with great diligence and exactness; and publish'd with *Dr. Hicks's Enthusiasm Exorcis'd*, in the year 1709: and herein a large account is given from all the *Records of Antiquity*, of the rise, progress, dispersion, pretensions and tenets of that *over-bearing Seēt*. And I am much mistaken if our *Methodists* (though not yet arriv'd to the same height of madness) may not here *fit for their Pictures*, and be traced in all their lineaments.

'Tis indeed a *misfortune* that the *Writings of the Montanists are lost*, and never came down to our hands: what *Accounts and Extracts* we have of them being collected from the best *Historians* of those times. But it may be reckon'd a *happy Circumstance*, that we have the most *shining parts of the Lives, Characters, Sentiments and Actions* of the *Methodists*
from

P R E F A C E.

from *themselves*, and that too by a sanction from *Heaven*. They have, if they may be credited, been so *pressed in Spirit*, receiv'd such *Divine directions to preach and print*, and *God has given them such favour in the Eyes of the Printer*;—— that the *Press* has cramm'd the Public with their *Journals, Letters,* and other *Works* —— even to a *Surfeit*. Without these *confessions* from their own mouths we might have *wanted evidence* for a great part of our *Charge*; and been strangers to many of their *sanctify'd singularities, low fooleries, and high pretensions*.

And yet, for want of leisure, opportunity or inclination, there are several of their *works* which I have never seen. Their *Journals* are what I have chiefly consulted and refer'd to; and in my *Quotations* (which I hope are *just and fair*) have not always taken notice from what *Edition* they are taken. Mr. *Wesley's two first Journals* are of the *second Edition*; all the rest are, I think, of the *first*. What few *Citations* are made from their *Collection of Letters* (which I confess I have not perus'd, or seen) are taken from '*Observations on the*
' *Con-*

P R E F A C E.

'*Conduct of the Methodists*' ; and the *justness of those references* were never, that I know or believe, call'd in question. These *Citations* have only, in the *margin*, the word *Letters*.

'Tis certainly matter of just concern, when Men of a good understanding, acquir'd Learning and Knowledge of *Scripture*, embarrass themselves and others in such *chimerical*, but *pernicious Projects*. One at least of the *Methodist-Preachers* must be allow'd to have these qualifications for doing *real Service to Religion*: And did not *Experience* convince us how strangely Men are lost to all reason as to some *particulars*, wherewith the *head is touch'd*, who yet can *discourse, and write, and act rationally* enough in *other respects*; —one would wonder such a person should quite *lose* himself, when carried away into the *Extravagant freaks of Methodism*.

That such *freaks* they are, will easily appear. And if in proving it I am sometimes guilty of a *levity of expression*, 'tis to be hop'd some allowance will be made in consideration of the *nature of the Subject*:
it

P R E F A C E.

it being no easy matter to keep one's countenance, and be steadily *serious*, where others are *ridiculous*. As *true Religion* however is the *most serious thing in the World*; I cannot but sincerely lament the progress of *Infidelity* and *Immorality* among us; I cannot but earnestly desire, and pray for an effectual *Reformation of manners and Propagation of the Gospel*, by all *sober and Christian Methods*: but may venture to foretel, without pretending to the *Spirit of Prophecy*, that this *Great work* will never be accomplish'd by an *Enthusiastic and Fanatical head*.

End of the P R E F A C E.





T H E
E N T H U S I A S M
O F
M E T H O D I T S, &c.

S E C T. I.

An Extract from the History of Montanism being what I propos'd in the first place to lay before the Reader; I have taken care to do it without any variation, I am sure without any material variation, from The Author's own Words: that I may not be accus'd of forcing a likeness, or warping any circumstance, or expression, to the disadvantage of the Methodists.

“ **M**ONTANUS, in his outward ap- Page 74.
“ pearance, had all the form of god-
“ lines and spirituality; and got the re- p. 73.
“ putation of no mean Sanctity, by his
B “ *Austerities*

- “ *Austerities* and extraordinary way of
 “ living.— Had a zeal for Religion —
 “ and would needs set up for a mighty
 “ *Reformer* in the *Church*: but wanting
 “ solidity of Judgment, and coolness of
 “ Thought, was driven away by every im-
 Page 75. “ pulse that seiz’d him; — being transport-
 “ ed with an immoderate and irregular
 “ zeal, he was possess’d with a *strange*
 “ *Spirit*: — Many doubting whether it
 77. “ were a *good Spirit*, or a *bad* one. Hence
 78. “ he sets up pretensions to *Prophecy* and
 “ *Miracles*. Some indeed saw through
 “ him,— and took him for what he after-
 79. “ wards prov’d to be, a *false Prophet*, —
 “ and one agitated by a *Spirit of Delusion*:
 “ —and these oppos’d, and reprov’d him,
 “ —not hastily, but upon sober and ma-
 “ ture deliberation, after trial made of his
 “ *Spirit*,—which appear’d very much like
 “ the fit of a *Frenzy*, or *distemper’d Melan-*
 80. “ *choly*.
 “ Others deem’d what they saw in
 “ *Montanus* as the *true* effect of the *Holy*
 “ *Ghost*: — and were hereby lifted up with
 “ an extreme *vanity* and *confidence*, as if
 “ nothing could be greater and higher than
 81. “ this *Dispensation of Montanus*: — who
 “ being ravish’d with the Honour of see-
 “ ing himself so esteemed and listened to
 “ —used divers *Artifices and Stratagems* to
 “ draw in others, and did some sober and
 48. “ sincere *Christians*.

“ He

“ He look’d on the *Governors* of the
 “ *Church* as much degenerated, invested
 “ only with an *outward Character*: — be^{Page: 82.}
 “ had more of the *Spirit* than all of them ;
 “ —and by virtue of his pretended *extraor-*
 “ *dinary Mission* would be *exempted* from the
 “ inspection of his rightful *Superiors*: — 114.
 “ whose standing rules must give way to
 “ whatever was taken for a *Prophetic impe-* 89.
 “ *tus*.— *Montanus*, intoxicated with these
 “ high Notions, went up and down and
 “ drew after him several *religious Melan-*
 “ *cholists*. Several of the *weaker Sex*, ex- 92.
 “ cited by his high pretensions, were seized
 “ upon—by the same Spirit ; —as *Priscilla*
 “ and *Maximilla* — who no sooner were
 “ touch’d by the *Power* in *Montanus*, but 93.
 “ immediately they left their *Husbands* ;
 “ fancying,—that henceforwards they were
 “ to be espoused to none but *Christ*,—
 “ eloping from their *Husbands* to follow
 “ an infamous *Cheat*.—Hence they fancied 157.
 “ themselves *Heavenly Virgins*, espoused by 94.
 “ *Christ*, who personally *visited* them, con-
 “ versing with them *as one Friend converses*
 “ *with another*.

“ Thus, led on with a *false Faith*— and 95.
 “ *puff’d up* beyond measure,—they fell into
 “ sundry *Snares*, and easily mistook the
 “ imaginations of their *own Hearts*, or the
 “ suggestions of the *old Impostor*, for the
 “ pure *Inspirations* of the *Divine Spirit*.

“ The

- Page 102. “ The same *Spirit* fell upon some of the
 “ *Men* also,—highly esteem’d,—as extra-
 “ ordinarily commiffion’d by *God* to raife
 103. “ up this pretended *new Dispensation* : —
 “ though some of them were clearly con-
 “ vinc’d of having been all the while under
 “ the Conduct of a *deceiving Spirit*, that
 “ had usurp’d the Name of the *Holy*
 “ *Ghoft*.
 102-109. “ They divide into *Parties*, under diffe-
 “ rent *Leaders*—and continue under thefe
 “ novel and ftrange Influences to diftract
 “ unwary Minds. — *Different* in fundry
 “ Points, but all *agreeing* in pretences to
 “ *Infpiration*, and a *heavenly Miffion*.
 110. “ *Montanus* begins to fet up his *little*
 “ *Affemblies* : —they give forth many good
 “ exhortations to Holinefs, rigoroufly pref-
 “ fing a Reformation of Discipline and
 “ Manners ; — their *Spirit imitates* nearly
 “ the Properties of the *Divine Spirit*, in
 “ producing good Works — difcerning
 “ the Secrets of the Heart—by Infpira-
 “ tion reproving fome prefent for their
 “ hidden Faults— with fuch a fhew of the
 “ Life and Spirit of *Chriftianity*, as made it
 “ hard to think *all* a mere *Counterfeit*.
 124. “ Thefe *new Lights* fet up a *new Church* :
 “ —fomething doubtful whether they firft
 “ *feperated* from the *Church*, or were *forced*
 “ out. But with a ftrange air of *Confidence*
 “ they, or rather thofe *deluding Spirits*
 “ which fpoke through them, did re-
 “ preach

“ proach and vilify the *Church*—because
 “ she every where rejected their *new order*
 “ of *Prophecy*.

“ They are not able to bear with the Page 126.
 “ *deadness and the formality* of the *Catho-*
 “ *lics*, who are only the *natural or criminal* 132.
 “ Men; but *themselves* the *Spiritual*: —
 “ they looked on the *Catholics* as *carnal and*
 “ *outside Christians*, that had not the *true*
 “ *taste* of the *Spirit*: and the *Christian*
 “ *Priesthood* was undermined by these Pre- 142.
 “ *tenders* to an extraordinary and unlimited
 “ *Mission*.

“ They were eagerly desirous of *Perse-*
 “ *cution*;—provoking and irritating the *In-* 144.
 “ *fidels*,—to draw it upon themselves: but
 “ this vain *ostentation* did often in the
 “ hour of *Trial* most wretchedly *betray*
 “ *itself*. 206.

“ By their *rigorous* *Discipline* they 146.
 “ brought many to *despair*: but yet are
 “ charg'd by the *Catholics* with a *Morality*
 “ exceedingly *loose* and scandalous, painting 156.
 “ the *Chiefs* of this *new order of the Inspir'd*
 “ in very black *Characters*;—which must
 “ depend on the *fairness* of the *Accounts*
 “ transmitted to us:—such as making their
 “ *markets* with pretended *Revelations and*
 “ *Conversations with God* — scraping up
 “ all they could get under the pretence of
 “ *Charity*, and voluntary *Oblations*;—un-
 “ der the *Mask* of *Godliness*, defiled with
 “ *Impurities*, &c.

“ They

- Page 153. “ They distinguish’d themselves by an
 “ affected *singularity*,—against the most in-
 “ nocent *Recreation* of Mind or Body —
 “ against Games, Sports and Plays; Dress,
 “ Furniture, &c.
175. “ But all knew the Pretensions of the
 “ *Montanists*, and that the Foundation of
 “ all the Extravagancies they run into, was
 “ the *pretext of a Divine Spirit and Power*,
 “ *extraordinarily*, and even *visibly* acting
 “ them.—And they took themselves to be
 “ *perfect*, having the Perfection or Con-
 “ summation of the *Spirit*.
201. “ They call’d themselves the *Inspir’d*,
 “ the *Pure*, the *Saints*, the *Elect*, the
 “ *Apostolical*: while the *Orthodox*, who
 “ could not bear their *Presumption*, gave
 “ them generally *other* sort of Names,
 “ which they thought they better de-
 “ served.
244. “ In the *Progress of Montanism* they pro-
 “ ceeded from one Degree to another, never
 “ stopping, or knowing where to stop: —
 “ Hence giving themselves up to the un-
 “ certain Dictates and *Impulses* of a *strange*
 “ *Spirit*, they were insensibly led on whi-
 “ ther they least suspected:—and all man-
 “ ner of Extravagancies were committed by
 “ them, as if they had an express Com-
 “ mand for so doing from *Heaven*. — And
 “ the *strictness* of the *Montanist* Discipline
 “ at first was the Means of introducing
 “ the *Mahometan looseness* in the end.
- “ Their

“ Their *Enthusiasm* led the van to, Page 303.
 “ and was very consistent with *Atheism*.
 “ And there is a shrewd suspicion, that
 “ *some* got in among them from the very
 “ beginning, and managed the weak
 “ well-meaning People, who were of no
 “ Religion themselves, but put on a Mask
 “ to deceive.

“ After an Account how *Montanism* af-
 “ terwards was blended and interwoven
 “ with the most abominable *Heresies*; we
 “ come to its Declension in the fifth Cen-
 “ tury, and Extinction in the sixth—which
 “ made way for *another new pretended Dis-* 347.
 “ *penfation*, that of *Mahomet*; rising as out
 “ of its Ashes; and founded chiefly upon
 “ some Principles of *Montanism*.

“ In the *Conclusion*, the *Author* says, we
 “ have seen how a well-meant, but indis- 338.
 “ creet Zeal was surprized by the cunning
 “ Artifices of *Satan*; and led on from step
 “ to step, for want of being guarded by
 “ *Humility*; till at length it fell into the
 “ *contrary extreme*. How from an *affecta-*
 “ *tation of Spiritual Gifts*—the *Deceiver*
 “ easily insinuated himself with most fair
 “ Pretences, and led both *him* and his *silly*
 “ *Women* captive.

“ They were accounted by the Multi- 342.
 “ tudes that were converted to them as the
 “ very *Apostles of the Lamb*; they expected
 “ nothing less than that the *World* should
 “ be brought to own them, and that then
 “ the

“ the *new Jerusalem* out of *Heaven* should
 “ come down upon *Earth*.

Page 350.

“ Whether the *Enthusiastic Passion* be
 “ consider'd as a *Disease* of the *Mind* and
 “ *Spirits*, *natural* or *supernatural*, or *mix'd*,
 “ or as properly *præternatural*;—it appears
 “ manifestly from this *Account* — that it
 “ is now the same as it was then; as much
 “ as a *Fever* is now the same as it was in
 “ the *Days of Hippocrates*.

348.

“ But if any one, through *Pride* or
 “ *Vain-glory*, through *Rashness* or *Curio-*
 “ *sity*, or the like, be really accessary to his
 “ own delusion;—let him not seek to cast
 “ the blame upon *God*; but be content to
 “ take all the *Shame* to himself. And if
 “ this should not work any good in the
 “ end to him; but he should be totally de-
 “ liver'd up to the *Devices* of his *own*
 “ *Heart*, and the *lying Inspirations* of *trea-*
 “ *cherous Spirits*; yet it may be a *Means*
 “ still of much good to *others*, and a warn-
 “ ing to take heed, lest they be also over-
 “ taken with the same *Temptation*.”

Thus far this *learned Writer*; whose en-
 tire *Discourse* deserves well to be perused
 by every Person, as a proper *Antidote*
 against the bane of *Enthusiasm*. It cannot
 indeed be said, that the madness and pre-
 sumption of our *modern Enthusiasts* come
 up to the *Montanists*, in all *respects*, and to
 so high a *degree*; but still the *Reader* may
 easily discern the general *Nature* and *Effects*
 of

of *Entbusiasm*; and a conformity, in most Particulars, between those former *Fanatics* and our *Methodists* and *Moravians*.

§. 2. But 'tis time to come to a more direct Comparison between *Popish* and *Methodistical Entbusiafts*. And if the Reader has some Account of the *most wild and extravagant, the most ridiculous, strolling, fanatical, frantic, delirious, and mischievous of all the Saints in the Romish Communion*; he must consider, that otherwise the *Parallel* would not hold; but come off lame and defective. They are, however, some of the *most favourite and magnified Saints* among them, and most of whom had the Honour of being *Canoniz'd*. — As for instance, the *Seraphic Father St. Francis*, Founder of the *Friars Minors*, thought at first only a well-meaning, but *weak Entbusiaft*, but afterwards turning out a mere *Hypocrite and Impostor*: *St. Dominic*, Founder of the *Preaching Friars*, a Man of more design, ferocity and pride; the contriver and manager of that blessed Instrument of Conversion, the *Inquisition*: — *St. Ignatius Loyo'a*, that errant shatter-brain'd *visionary Fanatic*, Founder of the *most Holy Order of the Jesuits*, professedly instituted to extirpate the *Reformation*: — That *mirrour of Perfection*, *St. Anthony of Padua*: — together with variety of *female Saints*, *Catharine of Sienna*, *Teresa*, *Clara*, *Magdalen of Pazzi*, &c.

I would not be understood to accuse the *Methodists* directly of *Popery*; though I am perswaded they are doing the *Papists Work* for them, and agree with them in some of their Principles; — designing only to shew how uniformly both act upon the *same Plan*, (as far as *Enthusiasm* can be said to carry on *any Plan*;) — their Heads fill'd with much the same grand *Projects*, driven on in the same wild *Manner*; and wearing the same *badge of Peculiarities* in their Tenets: — not perhaps from *compact* and design; but a similar Configuration and Texture of *Brain*, or the fumes of *Imagination* producing similar Effects.

§. 3. From a commiseration, or horror, arising from the grievous Corruptions of the World, perhaps from a real Motive of sincere Piety, they both set out with warm pretences to a *Reformation*. Wherein the *Papists* stand at least upon an equality, if they have not the Advantage; it being impossible for any *Methodist* to exceed the strong Declarations of fervent *Love to God and man*, of burning zeal for the *Salvation of Souls*, which the *Legends* of the *Saints* afford in abundance. The *Methodist*, if he pleaseth, shall apply to himself the most flaming Characters on this Score: though he should “burn with unquenchable zeal of love to *God and man*, like St. *Francis*;

Francis; or be inflamed, like *St. Ignatius*, with a zeal of promoting *God's* honour; referring all his actions and purposes to *God's greater glory*: this being his Holy Ambition, the life and soul of all his actions." Nor do I believe that any *Enthusiast* ever set out otherwise than upon a zealous pretence of this *Godly nature*.

Bonaventur. Vit. Franc. cap. 9. Ribadeira. Lives of the Saints. pag. 519.

§. 4. For the better Advancement of their purposes, both commonly begin their *Adventures* with *Field-preaching*. In which particular, though the practice of the *Methodists* be *notorious*, it may not be amiss to produce some of their own words; were it only for the sake of the *Comparison*.

M E T H O D I S T S.

Mr. *Whitefield* says, "I never was more acceptable to my *Master*, than when I was standing to teach in the *open Fields*."

3 Journ. Page 31.

"I always find I have most *Power*, when I speak in the *open Air*. A proof this to me, that *God* is pleased with this way of *Preaching*."

3 Journ. pag. 69.

Preached at *Kennington*. But such a Sight never were mine eyes blessed with before, — fifty thousand People, — near fourscore Coaches, — a great number of Horses. — I find myself more and more under a necessity of going out into the *Fields*.

Pag. 92.

I desired to know what *Law* could be produced against my preaching: In my opinion there could be none; because there *never was* any such thing as *Field-preaching* before.

4 Journ.
pag. 27.

A fresh inroad made into *Satan's Territories* by Mr. *Wesley's* following me in *Field-preaching*.

Pag. 5.

And Mr. *Seward* acquaints us, how *Whitefield* preached from a balcony,—from a scaffold,—from an horse-block.”—

Journ.

Pag. 5-7.

Mr. *Wesley* says, ‘Had the *Minister of the Parish* preached like an *Angel*, it had profited them nothing: For they heard him not.’ But when one came and said, ‘Yonder is a man preaching on the top of the mountains,’ they ran in droves to hear.—Had it not been for *Field-preaching*, the *Uncommonness* of which is the very circumstance that *recommends* it, they must have run on in error.”—

Farther
Appeal,

pag. 119.

P A P I S T S.

“*Peter of Verona*, mirrour of Sanctity, of the *Holy Order of Friars Preachers*, had a Divine talent in preaching; neither Churches, nor Streets, nor Market-places could contain the great concourse that resorted to hear his Sermons.—He was the *hammer and thunderbolt* to break and crush *Heretics*,—and made *Inquisitor* to punish and persecute them.”

Ribaden.
Lives of
the Saints.
Apr. 29.

St

St. *Nicolas of Nolasco*, one day as he was recollected in prayer, heard a *Voice from Heaven*, saying, ‘ this is not the Place, in which I would have thee to be ; but that thou go forth into the *Field*, and treat with men, to the end that I may be glorified in thee.’

Id. Dec. 6.

St. *Anthony of Padua* was forced to preach in the *open fields and largest meadows*, because the people followed in such numbers, from cities, villages, and camps, that no *Church* could contain them. They got up before day, and flock’d to get places betimes.—The tradesmen all shut up their shops, till his Sermon was ended. And he was *guarded* by some *strong and stout men*.—He was miraculously heard at two leagues distance.

Id. June
13. Lib.
Confor-
mitatum.
Fol. 80.

St. *Ignatius* preached in the *open fields*, as the *Churches* could not hold the multitudes who flock’d, several miles, to hear him. Where it was observed, as a thing more than human, that though he could not raise his voice, which was weak, every word of his Sermon was heard by every body above a quarter of a mile.”

Orlandin.
Hist. Je-
suit. lib. 1.
No. 116.

[I think Mr. *Whitefield* speaks somewhere of being heard plainly, at a greater distance, and by above twenty thousand People.]

Upon this *Article* I would make a *curfory remark* or two. How comes Mr. *Whitefield*

Whitefield to say, *there was never any such thing as Field-preaching before?* Was it from the mere *Vanity* of being thought the *Founder* of it? Or was he ignorant of the practice several years ago, and even in our own Nation?

3 Journ.
Pag. 24.

Have not the *Methodist-Preachers*, as well as *St. Anthony*, been attended with a *sturdy set of Followers*, as their *Guards*, armed with *clubs* under their cloaths, menacing and terrifying such as should dare to speak lightly of their *Apostle*? I have heard it often affirmed. So that *Mr. Whitefield* may well boast of *preaching with irresistible Power, and striking all Opposers dumb*. 'Tis plain he seems himself to be aware of this *turbulent Spirit*, this *fighting Enthusiasm*, when idly 'supposing his enemies should think they did *God service to kill him*' he adds, 'I dread nothing more than the *false Zeal* of my friends in a *suffering hour*.'

4 Journ.
pag. 11.

Again. 'Tis highly probable, that if any *Parochial Minister* should acquaint his *Parish, &c.* that *next Sunday* he would preach on *yonder mountain*, he would have a *larger congregation* than in his *Church*. But would this do any *real good*? or could he justify the *irregularity*? But *Mr. Wesley* argues for the *special Advantage of Field-preaching*, on the very account of its *irregularity*; '*the uncommonness being the very circumstance that recommends it*.' Something

thing *inconsistently*: for he seems to *forget* what he had said, but a Page or two before; ‘ we are not *suffered* to preach in the *Churches*; else we should *prefer* them to any places whatever.’ Farther Appeal, pag. 117.

Mr. *Whitefield* too ‘ highly approves of our excellent Liturgy, would Ministers lend him their *Churches*, to use it.’ 4 Journ. pag. 3.

They are, you see, never more acceptable to their *Master* than in the *fields*. — *God is pleased* with this way of preaching, — they have *most Power* there. — But, however, that’s no matter: they would not mind that: *Churches* are *preferable*, — if they could *get* them.

§. 5. After the *Methodists* had *traduced* the *Clergy*, as long as they were permitted to do it, in their own *Churches* and *Pulpits*, in order to seduce their flocks, and collect a staring rabble; they set about this pious work of *Defamation* more heartily in the *fields*. Give me leave to gather some of their *flowers* on this occasion, which are published in their own Journals, &c.

“ Went to St. *Paul’s*, and received the *Blessed Sacrament*.” [He might have added, and within a few hours undertook the *blest office of blackening the Clergy*; for] “ Preached in the Evening at *Kennington-Common*: *God* gave me great Power, and I never opened my Mouth so freely against the *Letter-learned Clergymen of the Church*

Whitf. 4 Journ. pag. 32. *Church of England.* — I should not die in Peace, unless I bore my Testimony against them.—My power and freedom of Speech encreased daily ; and this afternoon I was carried out much against the *Unchristian* principles and practices of the *generality* of our *Clergy.* — If I want to convince *Church of England Protestants,* I must prove that the *generality* of their Teachers do not preach, or live up to the truth, as it is in *Jesus.*

5 Journ. pag. 32.

Indwell-
ing. pag.
11, 12.

4 Journ.
P. 8.

Seward's
Journ.
pag. 15.

Pag. 71.

Pag. 45.

Woe be unto such blind leaders of the blind.—How can you escape the Damnation of Hell? — Wolves in Sheep's cloathing. — Numbers of such as would tell the people, that a *decent, genteel, and fashionable religion* is sufficient to carry them to *Heaven.*”

“ The *Scribes and Pharisees* of this generation (I mean the *Learned Rabbi's of the Church of England*) will persecute the Preachers and Followers of our *Lord.* — Our Brother (*Whitefield*) expects to suffer many things, to be set at nought by the *Rabbi's of our Church,* and perhaps at last to be *kill'd* by them.

The *Scarlet whore of Babylon* is not more corrupt, either in principle, or practice, than the *Church of England.*— A second Letter against the *Traytor Archbishop Tillotson.* — *Judas* sold his Lord for *thirty pieces of Silver :* the *Archbishop* got a better

a better price, perhaps thirty *bags of gold*, or more.” Pag. 62.

For the Abuses of the Clergy from Mr. *Wesley* (which are not so *gross*, but more *artful*) I refer the *Reader* to Mr. *Church's farther Remarks*. Pag. 105—108.

But what a wickedness is it, to throw out so much *gall of bitterness* against *persons*, whose chief Power of doing *any good*, and promoting the *common Salvation*, depends upon their *Character*? And how much greater, to impute this *black art of Calumny* to the *Spirit*, and *Power given from God*?

§. 6. But though these *strolling Predicants* have allured some *itching ears*, and drawn them aside by calumniating their *proper Pastors*; they have Sense enough to know the itch will go off, and their *trade* not continue long, unless they can produce something *novel*, or *uncommon*; what the wandering Sheep have not been used to in their *Churches*. Therefore they must find out, or rather *revive* such *peculiarities*, as have formerly attended *Enthusiasms*, and are most likely to captivate the *Vulgar*. Hence their affected phrases, fantastical and unintelligible notions, whimsical strictnesses, loud exclamations against some trifling and indifferent things; which are matters of mere discretion; things innocent, and perhaps sometimes *useful*; and only

D *sinful*

sinful when carried into *excess*. And great *zeal* is here employed. Accordingly, if diverse particulars of no great moment in themselves are here drawn together; 'tis only to discover that *Family-likeness*, even in the *smallest features*, which has distinguished the *Enthusiasts* and *pretended Pietists* of all Ages; particularly those now under *Comparison*. It may be some trouble to run over the whole *Bead-roll* of the *Saint's Rosary*. But it will appear to consist of *ten Ave Mary's* to *one Pater-noster*: i. e. abundance of *fooleries* in proportion to any single point *profitable*.

§. 7. The first *necessary* point for drawing followers is to put on a *sanctified appearance*; by a demure look, precise behaviour, in discourse or silence, apparel and food; and other marks of *external Piety*. For which reason Mr. *Wesley* very wisely made, and *renewed*, that noble "resolution, not willingly to indulge himself in the least *levity* of behaviour, or in *laughter*, no, not for a *moment*.—To speak no word, not tending to the *Glory of God*: and not a *tittle of worldly things*." Which may serve to shew what useful members of *Society* such persons would make; though from human *Infirmity* the *Resolver* himself has sometimes forgot his vow. But perhaps he may be provoked to a more exact conduct, when he reads,
 " how

“ how grievously the *Seraphic Mechtildis* Vita Mecht: cap. 16. Bullar. Pii secund. disciplin'd and tortur'd herself for having once spoke an *idle word*; and what a heinous Sin she deem'd it to *laugh*:—that not a word ever fell from *St. Catharine of Sienna*, that was not *religious and Holy*:—That the lips of *Magdalen of Pazzi* were never opened, but to chant the *praises of God*.—That a certain *Abbot* refused to assist his friend in getting his *Ox* out of a quagmire, for fear of meddling with *worldly things*;—and a *Monk* would not discover a *thief that stole a horse*, because then he must speak of *secular matters*.” Marul.lib. 5. cap. 9. Dauroult. cap. 7. Tit. 80.

As *laughter* is a faculty *peculiar to the Human Species*, the Resolution of a *Religious Melancholist* entirely to discard it may be reckon'd a little *Essay* towards putting away the Properties of a *rational Creature*. §. 4.

§. 8. At first the *Methodists*, as a *shew of Humility*, made it a point not to *ride*, either on *Horseback*, or in a *Coach*: though occasionally, and for *Conveniency* sake, they have since thought proper to deviate from their Rule. “ I could no longer, says Mr. *Whitefield*, walk on *foot*, as usual; but was constrained to go in a *Coach*, to avoid the *Hosanna's* of the *Multitude*.” Very *profane*, unless it be a false print for *Huzza's*. Further Dealings, p. 23.

So was it one of *St. Francis's Rules*, “ never to *ride*, but only in Cases of manifest *Necessity*, or *Infirmity*.” *St. Ignatius Loyola*, Conform. fol. 114. 119.

and his meek Society of *Jesuits*, always walk'd on *foot*; and could never be induc'd to use any sort of *Carriage*.—To use *Chairs*, and *Chariots* was a grievous Sin, and abhor'd by the *Society*.' Franci
Annal.
Jesuit.
315, 357.

§. 9. Upon the same Account *fine Cloaths*, and *rich Furniture*, stand absolutely *condemn'd*; though in many Cases they may be proper and right, as suitable to People's Rank, Condition, and Station. And when the *Cynic*, *Diogenes*, trod disdainfully upon a *fine Carpet of Plato's*, saying, 'see how I trample upon *Plato's Pride*.'—The *Philosopher* justly answer'd, 'but with *greater Pride of thy own*.'

Character of a Methodist, No. 15. Mr. *Wesley* gives us this as the general Character of a *Methodist*, "He cannot adorn himself, on *any pretence*, with *Gold*, or *costly Apparel*." Hence he undertook that unsuccessful Dispute with a *Quaker*, "who could not be convinc'd of any harm in *costly Apparel*, or *Furniture*, so that it were *Plain*."

3 Journ. P. 58. "St. *Francis* would always wear Apparel of the *vilest Sort*; never any thing that was *Sumptuous*: that being an *extinction of Grace*.—A certain *Jesuit* had such influence on the *Ladies*, that they threw away all their *vain Garments*, and whatever might help to set off their *Beauty*."

Conform. fol. 49. "St. *Ignatius*, by preaching powerfully against *fine Cloaths*, made the *Women* weep, tear

Franc. Annal. Jesuit. p. 317.

Bartol. Vita Ignat. p. 140.

tear their Hair, and charming Faces, and throw away their *vain Ornaments*. — *Magdalen of Pazzi*, when but a Child, would reject all *soft and delicate Cloathing*, and wear only what was *coarse and ugly*.

Life,
No. 2,

§. 10. But oh! (as a part, or consequence of this) how good, and *Saint-like* it is, to go *dirty, ragged, and slovenly*? And how *piously* did Mr. “*Whitefield* therefore take Care of the *outward Man*? My *Ap-^{ist Journ.}arel* was *mean*—thought it unbecoming a Penitent to have *powder'd Hair* :—I wore *Woollen Gloves*, a *patch'd Gown*, and *dirty Shoes*.” ^{sect. 2.}

Thus his Predecessor in Saintship “*Ig-^{Ribaden.}natus* lov'd to appear abroad with *old dirty^{Vit. Ig-} Shoes*, us'd no *Comb*, let his *Hair clot*, and ^{nat.} would never pare his *Nails*.—A certain *Jesuit* was *so holy* that he had above an hundred and fifty *patches* upon his *Breeches*, and proportionably on his other *Garments*. --Another had almost three hundred *patches*: ^{Franc.} and his *Garments* after his *Death* were hung ^{Annal.} up to publick *View*, as an *incentive to imi-^{Jesuit.}tation*.” ^{p. 311,} And was there not a *Reason*? ^{394.} For “*St. Francis* found by certain *expe-^{Conform.}rience*, that the *Devils* were frighted away ^{fol. 243.} by *coarse rough Garments*; but were animated by *soft Raiment* to tempt the wearers. And *Friar Bartholomew* hath laid it down as a *Rule*, that *Men* must have *dirty Bodies*, if they would have *pure Souls*.”

§. 11. Of

§. 11. Of this nature likewise is their utter condemnation of all *Recreation* and *Diverſion*, in every *kind and degree*. Mr. *Whitefield* laments that, in his younger Days, “ he was not yet convinc’d of the *absolute unlawfulness* of playing at *Cards*, and of reading and ſeeing *Plays*.” But afterwards, in his *Letter* from *New Brunſwick* he declares, “ that *no Recreations*, conſider’d as ſuch, can be *innocent*.—I now began to attack the *Devil* in his *ſtrongeſt holds*, and bore *Teſtimony* againſt the deteſtable *Diverſions* of this *Generation*.—*Dancers* pleaſe the *Devil* in every ſtep—Some were very ſtrenuous in defence of what they call’d *innocent Diverſions*,—but are contrary to the *whole tenour* of the *Gospel*:—not only ſo many trifling *Amuſements*, but Things which ſhew that the *Heart* is *wholly alienated* from the *Life of God*.—I hoped we had demolished *Satan’s* ſtrongeſt hold in *Philadelphia*, the *Dancing-School*, *Aſſemblies*, and *Muſick-meetings*, thoſe *Houſes of Baal*.

And what ſays the *Papiſt*? “ *St. Dominic* (who had ſuch *Power of Adjuration* over the *Devil*, as to compel him to answer truly to all his *Questions*) asked him what was his *Opinion* concerning the *place of Recreations*; who answer’d, with a loud and ſcornful laugh, ‘ all this *Place* is my own: for here they tell impertinent *News*, &c. — *St. Ignatius* by declaiming againſt *Cards*

1ſt Deal-
ing, p. 13.

p. 7.

4 Journ.
p. 30.

Ib. p. 77.

5 Journ.
p. 58, 59.

Seward’s
Journ.
p. 54.

Ribaden.
Aug. 4.
Bartol. Vi-
ta Ignat.
p. 140.

Cards and Dice prevailed upon a whole *Town* to throw them into the River:—and there was no more play there for three Years.”

Our love of *Recreations and Diversions* has indeed confessedly exceeded all bounds; and calls loudly for some *redress*. But to break out wildly against every instance and degree of them, is the direct way to render our Complaints *fruitless and ridiculous*. It has neither *Reason* nor *Scripture*, to support it. But *Moderation, Reason and Scripture* are Things unregarded by *Enthusiasts*; who must act in *Character*. They cannot, they dare not allow any thing that carries the name or face of *Recreation* and *Cheerfulness*; for fear of dispersing a little of that *black bile*, that gloomy humour, which is the most *essential Ingredient*, in their Religion.

§. 12. As to the *seeming contempt of Money*, you may see, if you please, and admire Mr. *Wesley's Declamatory rant*; “As to *Gold and Silver* I count it *dung and dross*: I trample it under my Feet. I esteem it just as the *mire* in the Streets. —It must indeed pass through my Hands; but shall only pass through: it shall not rest there. None of the *Accursed things* ^{1st Appeal} shall be found in my *Tent*, when the *Lord* ^{No. 28.} calleth me hence, &c.

But

But even this falls short of *St. Francis*.
 “ He had such a *detestation of Money*, that, if by chance he found any in the way, he would not permit himself, or Brethren, so much as to *touch* it. Once the *Devil*, to ensnare him, laid a *Purse* in his way, seemingly full of *Money*. But he knowing it was a *Devil’s trick* forbids his Companion to take it up: who strongly pressing to do it for the sake of giving to the *Poor*, *St. Francis* assented: and upon opening the *Purse* out starts the *Devil* in the shape of a *Serpent*, and suddenly *disappear’d*, *Purse* and all.—Hence he solemnly resolv’d to stick to *Poverty* as long as he liv’d.—*Money* was to him the most *execrable* of things; he gave it a hearty *curse*, and fled from it as from the *Devil*. *Dung*, and *Money*, and *Satan* were the same thing to him.—He orders a *Friar*, who had placed in a *Window* some *Money* collected at the *Altar*, to take it in his *Mouth*, (for the *Rule* would not permit to touch it with his *Fingers*,) and go out and throw it upon the *dung of an Ass*.” — *St. Ignatius* indeed (as well as the *Methodists*) “ would sometimes condescend to accept of some small pieces of *Money*, to give to the *Poor*.—But *St. Phil. Neri* was such a lover of *Poverty*, that he frequently besought *Almighty God* to bring him to that State as to stand in need of a *Penny*, and find no body that would give him one.”

The

Conform.
fol. 53.

fol. 217.

fol. 219.

Bart. Vit.
Ignatii,
p. 63.Ribaden.
p. 369.

The *Profession of Poverty*, as well as *Chastity*, is indeed the common *Vow* of all the *Monastic Orders*; the Institution of which is call'd the *most perfect State of Life*. But either by means of *papal Relaxations* and *Indulgencies*, or their own *carnal Affections*, both these *Vows* are commonly observ'd alike. One *Constitution* of the *Je- suits* in particular is—Food, Raiment, and Bed of the *vilest* sort, for their greater *spi- ritual Proficiency*.

Const. 252

§. 13. Another *bait* to catch Admirers, and very common among *Entbusiasts*, is a restless impatience and insatiable thirst of *Travelling*, and undertaking *dangerous Voy- ages*, for the Conversion of *Infidels*; together with a declar'd *Contempt* of all *dangers*, pains, and Sufferings. They must *desire*, *love* and *pray* for *ill Usage*, *Persecution*, *Martyrdom*, *Death* and *Hell*.

Accordingly, our *Itinerant Methodists* are fond of expressing their Zeal on this Account. Mr. *Whitefield* says, “when Letters came from *Messrs. Wesleys*, and *Ingham*, their Fellow-Labourer, — their Accounts *fred my Soul*, made me even long to go abroad for *God* too:—though too weak in body—I felt at times such a strong *Attrac- tion* in my Soul towards *Georgia*, that I thought it almost *irresistible*. — The Thoughts of it crowded continually in upon me. — Upon reading this (*Letters* from

E

Farther Dealings,
p. 8, 10,
abroad 11, 18.

abroad for *more Labourers*) my *Heart leaped* within me, and as it *were echoed to the Call*:—was *impatient* to go abroad.”

Mr. *Wesley* sets forth *pathetically*, and not without some Degree of *insult* on the *regular Ministers* who stay at home, — “their *Desire* of going on in toil, in weariness, in painfulness, in cold and hunger, — Summer-sun, and winter-rain and wind, upon the naked head; perils by land, perils by water;—hurried away to *America*, —a readiness to go to *Abyssinia* or *Cbina*. And much more in *the Spirit of rambling Sufferings, and Martyrdom.*”

Life,
No. 50.

But all this only shews the natural *unsettled* humour, the rapid motion of *Enthusiastic* heads. And we may assure them that the *zealous impatience*, and real wanderings and sufferings of *Popish Fanatics*, are by all Accounts greatly *superior*. “Oh! how many times have the *Nuns* seen their *Sister of Pazzi* drunk with zeal for the Conversion of *Sinners and Infidels*,—run about the *Cloysters and Gardens*, and other places, bemoaning herself that she was *not a Man* — to go abroad, and gain erring Souls.”

The *Wind-mill* is indeed in all their Heads. And in *fact* 'tis almost incredible what *Miseries* were endur'd by *St. Francis*, in his *Heroic Voyage* to convert the *Sultan of Egypt*; in that of *St. Anthony* into *Africa*, to convert the *Moors*, and of *St. Ignatius*

4 Journ. position; — receiving a blow from a Cud-
 P. 8. gel-player with the utmost *love*." Again,
 he is quite in haste for *Persecution*, call-
 ing upon the *Devil* to bring it on. " The
 hour of *Persecution* is not yet come. I
 4 Journ. really wonder it comes no faster. *Satan*,
 P. 21. why sleepest thou?

Ibid.p.24. Mr. *Seward* " trusts that, for the *Bre-*
thren's sake, he could leap into a *burning*
fiery furnace, without fear of the flames,
 which would serve as a *fiery Chariot* to
 carry his Soul to *God*."

The same *love* of contempt, abuse and
 injury; the same *ardent thirst* after *Perse-*
cution and *Martyrdom* possessed their *Com-*
petitors in propagating *true Religion*.

Conform. " St. *Francis* wishes, and gives orders,
 fol. 40. that he may be disgraced by all. — He
 Ribaden. was not able to rest for the burning desire
 p. 762. of *Martyrdom*."

St. *Ignatius* desired to be mock'd and
 laugh'd at by all; — in the fervour of his
 mind would have gone about the streets
 naked, and like a fool; that the boys of
 the *Town* might have made sport with
 Ribaden. him, and thrown dirt upon him. — St.
 P. 535. *Dominic* desired to be contemned, and
 trampled upon by all the world; — took
 great pleasure in visiting the *Villages*, where
 Ibid. he was affronted and abused; — had a
 P. 579. longing to die for *Christ* by the most ex-
 quisite and bitter pains. — St. *Anthony*
 most

most earnestly begged of *Almighty God* the Ribaden.
favour and grace of *Martyrdom*. P. 393.

The zealous *Magdalen of Pazzi* made a Life,
Protestation to delight in contempt and con- No. 40.
fusion, as God delights in himself. For
that confusion is *my Centre*, as God is his
own Centre.

St. *Teresa* strongly burnt for *Martyr-*
dom at *six* or *seven* years of age; — and
afterwards for many years had wished,
that her whole life were full of Sufferings
and Persecutions. And the *Jesuits* have, Ibid. pag.
in an especial manner, with great alacrity 788, 800.
devoted themselves (and I wish they had
never devoted any *but* themselves) to the
flames, the *sword*, or any species of Perse- Franc.
cution." Annal.

'Tis obvious here to remark, — how P. 14
little the *Methodists* know of their *own*
Spirits, and what danger they would be in
of *failing* (which may be proved too in
fact) in a *suffering hour*: — That they,
who are of such an *unsteady* temper, and
so often fall into *fears*, *dejections*, *deser-*
tions, *despondencies*, &c. are some of the
last men living that should be so impor-
tunate for exposing themselves: — And
that this conduct may well be look'd upon
as a false *ostentation of zeal*, and *high pre-*
sumption in any of the most *steady Chris-*
tians; seeing the *Lord* hath commanded
'to watch and pray, lest ye enter into
Temptation; to pray, that *God* would not
lead

lead us into *Temptation*, but deliver us from *evil*; and, when ye are persecuted in *one city*, fly unto another.'

§. 14. The pious cruelty of *Corporal Severities*, or mortification by tormenting the flesh, is another common method of gaining a *reputation for Sanctity*. Such as long and rigorous fastings; gashing and flaying the body with scourges, and those armed with rowels and sharp tags; rolling naked in thorns and thistles, &c. The accounts we have of these *unnatural exercises* among *Popish Fanatics* are of that nature and degree, as scarce to be credited, or exceeded; and what our own *Disciplinarians* cannot, in any tolerable measure, pretend to come up to. Something however of this kind we have from their own relation.

Deal-
ings.
Sect. 1.

Mr. *Whitefield* says of the *Methodists* in general at *Oxford*, that " they kept their bodies under, even to an *extreme*.— And of himself—though I sometimes fell into *Sensuality*; — I left off eating fruit, and the like; — I fasted twice a week. — In *Lent* eat nothing (except on *Sunday*) but *sage tea* without sugar, and coarse bread, — eat the worst sort of food; constantly walked out in the mornings, till part of one of my hands was *quite black*. This, with continued abstinence and inward conflicts, so emaciated my body— that I could
scarce

scarce creep up stairs, — and was obliged to have a *Physician*.”

Under such an high principle of mortification, “ *St. Bridget* resolved to eat nothing but bread and water, and (because that was not *bitter* enough) would needs hold *Gentian-root* commonly in her mouth. — *St. Alcantara* chose *wormwood* for his diet. — A *Franciscan* would always dip his bread in *wormwood-water*. — *St. Francis of Rome* would eat *bitter* herbs without oil.”

1 Deal.
Sect. 2.

Bullar.
Vol. I.
p. 227.

Brev.
Rom.
Conform.
fol. 64.
Ribaden.
p. 212.

St. Ignatius was always exercising such kind of *Austerities*, and always dangerously ill by them. He, and many others, brought themselves to death's door; and were compelled to have recourse to *Physicians and Surgeons*.

Mr. Wesley ostentatiously boasts, ‘ of bearing heat and cold on the naked head, rain and wind, frost and snow, as some of their *smallest* inconveniencies.’ — And another time he tells us, “ Our bed being wet, I laid me down on the *floor*, and slept sound till morning. And I believe I shall not find it needful to go to *bed*, as 'tis called, any more.” But his old *Friends* out-strip him. *St. Ignatius* used no other bed than a *board*, or the bare *ground*. *St. Dominic* the same; and fifty others of the chosen *Antichristian Saints*.

Last App.
p. 119.

1 Journ.
Jan. 30.
1735.

St. Francis happening once to use a *pillow*, on account of illness, the *Devil* got

Conform.
fol. 53.

got into his *pillow*, and made him uneasy all night. But upon his ordering the *pillow*, with the *Devil* in it, to be carried away, he presently *recovered*."

Whether Mr. *Wesley* has not went to *bed* since that time others may know as well as himself. But 'tis easy to foresee, that in some future *Calendar*, or *Legend of the Saints*, with what probability it may be inserted, *Jan. 30, 1735*. 'From this day Mr. *J. Wesley* never went to bed any more, but always lay on the bare ground, in imitation of the *Saints, Ignatius, Francis, &c.*

And however ridiculous or improbable this may be thought; I am fully persuaded that *many*, if not *most*, of the *Stories*, with which the *Pope's Religious Romances* are stuffed, have been raised upon a *slighter foundation*. Other instances of this nature will come afterwards.

But however that may happen; the *Apostle*, I am sure, condemns, as *useless and superstitious*, that ἀφουδία σώματος, *the not sparing of the body*. And it has frequently proved nothing less than *Self-murder*. But 'tis requisite this voluntary false shew of *humility* should be sometimes kept up, that *common Christians* may be thought to walk according to the *flesh*; and the *new Reformers* alone be presumed as followers of an *abstemious and Spiritual life*.

§. 15. To

§. 15. To these sufferings may be added — the struggles and pangs of the *new birth*, almost equal to the *torments of Hell*, — derelictions, terrors, despairings, combats with *Satan*, &c. Of which more in the Sequel.

A word or two at present of their willingness, and ardent desire to endure *pain and torment*, even *Hell* itself, for the *Love of God*, and advancement of his Glory.

Among some *Enthusiastical Ranters*, *Papistical Mystics*, and others, such an excessive and *disinterested Love of God* has been insisted on, as should oblige us to love him, though we were sure of being *damned*; and even *to keep up* that love during the whole eternal State of *damnation*.

As I have been no great dealer in such Authors, I shall let the *Jesuit Nieremberg* speak for all; who makes this a necessary *Confession of a true Penitent*. “ I would willingly for the lightest and most venial Sin suffer the *torments of Hell*, — and even for *another’s Sin*. — I *desire* to go to *Hell*, and be at the feet of *Lucifer*, *Judas*, &c. But am so great a Sinner, as to be unworthy even of a place *there*. — There is *no perfect Love*, or repentance, unless for the least Sin you are willing to bear the *tor- tures of Hell*.”

De Ado-
rat. lib. 1.
cap. 8.

Lib. 3.
cap. 1.

1 Journ.
pag. 18.

Mr. *Wesley* plainly adopts this doctrine for his own, when he says, “ I was surprized to find one of the most controverted Questions in *Divinity, disinterested Love, decided* by a poor old man, without education, or learning, or any instructor; but the *Spirit of God*. I asked him what he thought of *Paradise*? — He said, to be sure, it is a fine place. But I do not mind that. I do not care what *place* I am in. Let *God* put me *where* he will, or do with me *what* he will, so I may set forth *his* honour and glory.”

One might here observe, how easy a thing it is for persons, who deem themselves *Favourites of Heaven*, in the heat of imagination to talk at this rate. But does the *Doctrine of Assurances* convince them, that they could *dwell in Everlasting burnings*, without complaining, or any abatement of the *Love of God*? And besides, how idle is it to be putting an *impossible case*; and to suppose it *consistent* with the *glory of God*, his *essential goodness*, and *goodness to mankind*, that any *true Penitent* and *true Lover of God* should finally be condemned to *Hell-torments*?

Mr. *Wesley* in that exorbitant strain,

*Doom, if thou can'st, to endless pains,
And drive me from thy face,*

seems

4 Journ.
in fine.

seems daringly and presumptuously to bid defiance to the *Power* or *Justice* of God. But in his *Answer to Mr. Church* he explains himself thus;— “ If thou can’st deny thyself, if thou can’st forget to be gracious, if thou can’st cease to be *truth* and *love*.” All these amiable *Attributes* it seems must be forfeited, if *Heaven* could doom to punishment such a precious Soul. But this explanation of his looks like *evasion*, and could scarce be his *original meaning*: But *God’s power*, or *justice* must be intended; because he speaks of *God’s Love*, in the very next lines, by way of *distinction*, or as the *opposite alternative*. Pag. 37.

*But, if thy stronger love constrains,
Let me be sav’d by Grace.*

§. 16. We find other expressions and notions, which imply either a *Stoical insensibility* under pain and torture; or else a *desire* of them; not the least desire of having them *removed*, or *assuaged*, though *felt* in the highest degree. As that of Mr. Wesley, produced for “ an instance of that ⁴ Journ. strange truth, that *the servants of God suffer* ^{P. 50, 51.} *nothing*.— I dined with one, who told me in all simplicity, ‘ Sir, I thought last week there could be no *such rest* as you describe, none in the world, wherein we should be so free as not to *desire ease in pain*. But

God has taught me better. For on *Friday and Saturday*, when I was in the *strongest pain*, I never once had *one moment's desire of ease.*"

Mr. *Wesley's* having discoursed of this, and described it to the person concerned, sufficiently shews it to have been his doctrine. Let us see if it cannot be *parallelled* from the *Papacy*.

“ *St. Francis* visited with the most grievous sufferings would by no means allow them to be called *pains*; and throwing himself on the ground with a violence, that almost broke his bones, begs of *God* to *add* to his sufferings an hundred fold; — desires a *continuance* and *renewal* of torment, — and even to *despair* and *dereliction.*” — At another time, however, he is in a quite *different* mood; and his zeal tempered with *prudence*, when a real and very sensible torture was before his eyes. For “ being obliged to undergo a *Cauterizing* for a disease in his eyes, he was so *frighted* with the Sight of the *red-hot iron*, that he commanded the *iron* in the name of *Christ* so to *temper* its heat, that he might *sweetly* feel the burning. And when the *hissing iron* was plung'd into his tender flesh, he cried out exultingly, ‘ Blessed be *God*; for to say the truth, the burning fire gave me no molestation, nor did any pain of the flesh affect me.’

St.

Bonavent
cap. 14.

Conform.
fol. 40, 41.

Brev.
Rom.
Francisc.
Oct. 10.

St. *Ignatius* felt and experienced the throes of regeneration to be as bad as Hell; and yet is all on fire to promote *God's glory*, though at the loss of all the earth, and even *Heaven*.

St. *Teresa* was under great aridities for 22 years; yet never in all that time did it come into her thoughts to desire more comfort, and she asked of the *Lord*, that she might never be without pain. She even bore the pangs of the *new birth* for another, a *new Convert*; ' who having at her persuasion left certain abominable Sins, but such Temptations still remaining, that he knew himself to be in *Hell*; — She besought the *Lord* to assuage the pains of that poor Soul; and that the *Devils*, who were the causes of it, might come and torment her. — And she suffered for the space of a month the most furious and strange pains. — And we have a *Pope's Bull* to assure us, that *Catharine of Sienna* was often so carried beyond herself, that when prick'd, or beaten, she had not the least feeling of pain."

M. Magdalen of Pazzi (a Canonized Saint) carries this point so far, that " she desires and entreats her *Saviour* to grant her such a suffering as is pure gall, the bottom of the cup mixed with wormwood, myrrh and vinegar, which he drank on the *Cross*, without the least consolation either from *Heaven or earth*. — And she repeated

See her
Life,
chap. 56.
67.

peated often, ' I am not forward and in haste to go to *Paradise* ; for that is not a place of *suffering*, but *delight*. This, in my opinion, is what is *wanting in the State of the Blessed*.'

With respect to all this *patient enduring*, or rather *love* of hardships, dangers, pain, &c.—it hath been remarked by learned *Authors*, that some persons from *constitutional* temper and complexion have even been fond of bearing the worst that could befall them ; could not be easy and contented without them :—that others from a *sturdy humour* and pertinacious resolution, egg'd on by the force of education, emulation, a point of honour or obstinate pride, have brought themselves to make light of the most exquisite sufferings and tortures ; scarce seeming to *feel* them, and even *laughing* at them :—That when *Enthusiasm* comes in, in aid of this natural or acquired sturdiness ; and Men fancy they are upon *God's work*, and entitled to his *rewards* ; they are immediately all on fire for rushing into sufferings and pain ; and *sorrow is turned into joy before them*. The solid and just comforts, which a *true Martyr* receives from above, are groundlessly applied to the *Counterfeit*.

And, at best, whatever degree of *merit* our *Methodists* may claim on this score ; all is but an humble imitation of the most
Fanatical

Fanatical Deceivers in the most corrupt *Communion* in the *Christian world*.

It may moreover be observed, that both ancient and modern *Enthusiasts* always take care to secure some *advantage* by their *Sufferings*; and thereby prove their *Love of God* not so very *disinterested*. For they brag of receiving *larger favours*, and freer *Communications with God* under their pressures, or have fuller *Manifestations* of his goodness immediately *after*. And especially their chief *Security* lies in a pretended arrival, or approach to a State of *Perfection*, and to an *Assurance of Salvation*. And who then shall be afraid? A man need not much scruple throwing out some expressions of a readiness to undergo pains *equal to Hell*, or *Hell* itself; who is *assured, knows and feels* that he is going into *Perfection*, and may depend upon *Salvation*.

§. 17. But previous to this elevated State, (that we may not wander too far from the *Saint's progress*) comes their *Conversion*; which, as another instance of *Fanatical peculiarities*, they represent as *sudden and instantaneous*; and prepare their Followers to expect it.

And tho' I do by no Means deny that the *Holy Spirit* may, or sometimes *doth*, by some extraordinary Act of Grace, throw such a light and influence on the Mind of
Man,

Man, as suddenly to arrest him, as it were, in the midst of a wicked and unbelieving course: Yet surely this is not to be expected of course; the ordinary Method of Heaven being that of drawing us by *gradual Means*, good Education and Instruction; improvements by Learning, Reading and Studying the *Holy Scriptures*; which direct, in an honest and good Heart, to ‘*grow in Grace, and build up ourselves in our holy Faith*’; and not presume that we shall start up *perfect Men* at once.”

Wesley, 2 Journ. p. 16, 17, 39. Thus “*Faith, and being born of God, are said to be an Instantaneous work, at once, and in a moment, as lightning. Justification, the same as Regeneration, and having a living faith,—this always in a moment.*—My being *born of God* was an *Instantaneous* act, enabling me from that *moment* to be *more than Conqueror* over those Corruptions, which before I was always a slave to. —Very many Persons chang’d in a moment,—*always suddenly*, as far as I have known.—

1st Appl. p. 23. By the Words, *being saved by Faith*, we mean, that in the *moment* a Man receives that Faith, he is sav’d from doubt, fear, sorrow, from all his Sins, vicious Desires, &c.”

Ribaden. p. 790. And how stands the case of *Popish Enthusiasts* as to this *Article*? “*After St. Teresa* had long tried to be Holy to no purpose, the *Lord* of hearts did it all *in a moment* ;

moment ; and she was from that time effectually chang'd.—

St. Ignatius, by a sudden light receives Faith, and the complete Perfection of Divine Sanctity :—so that he riseth up a new Man—a perfect Man in Christ.—The same Saint, by a visit from the Virgin Mary and Jesus Christ, has all Images of obscenity wiped from his Heart, and from that instant finds no more any sense of Lust.—Another of their Converts is instantly deliver'd from Concupiscence by putting on St. Anthony's Garment.—St. Conrade, a Dominican, after having cruelly disciplin'd himself to extinguish his irregular Emotions, by the Virgin Mary's coming, and anointing his Reins, never more felt the Thorn in the Flesh.—Thom. Aquinas had a vision of Angels binding his Loins, and thence forward had not the least feeling of Concupiscence.—And I could produce seven or eight of his Holiness's Saints, who were cured of the same desire by visions of Angels appearing, and castrating them with proper Instruments.”

It must indeed be confess'd, that most of the above-mention'd Instantaneous Conversions were from carnal Concupiscence. But unfortunately, no such violent Measures have been taken with some of our eminent Methodists, and their behaviour has been such, as to hinder the Comparison from tallying in this particular.

§. 18. After these *sudden Conversions* usually they receive their *Assurances of Salvation*;—and these (as also the *proofs* of their *Conversion*) are *certainly known, heard, seen or felt*; they can ascertain the particular *time and place* of their receiving them; as so many *Seals of the Spirit*.

Whitf.
5 Journ.
p. 17.

“ All this while I was *assur'd* God had forgiven me.—It is a dreadful mistake to deny the *Doctrine of Assurances*:—all ought to labour after it.—I know numbers, whose *Salvation* is written upon their hearts, as it were with a *Sun-beam*.—Prayer for *Assurance of eternal Salvation*.—Oh! (says another) I cannot be freed from doubting, till I have more *Infallible Assurances*:— till I *hear Christ* speaking to me, so that I may be *sensible* in that *very hour*, that it is *he* that speaketh.”

Ib. p. 68,
69.

Suppl. to
Whitf.
Answer
to the B. of
L. p. 2.

2 Journ.
p. 30.

Then for Mr. *Wesley*, “ I *felt Faith in Christ*, and an *Assurance* was given me, that he had taken away *my Sins*, even *mine*.—The usual method of the *Spirit* is to give at *one and the same time* the *forgiveness* of *Sins*, and the *full Assurance* of that forgiveness: yet these not always given together.—In *that moment* (says a *Moravian*) I *beheld the Lamb of God* taking away my *Sins*.

2 Journ.
p. 60.

Ib. p. 66.
See p. 71,
74.

And from that time I have had *Redemption*, and full *Assurance* of it,—admitting *no doubt, or fear*.—My *Sister* received the *Atonement on St. Peter's Day*.—At *that hour*

3 Journ.
p. 17.

hour one who had long continued in Sin, from a *despair* of finding mercy, receiv'd a *full, clear sense* of his pardoning love, and *power to sin no more*. One Person could neither eat, nor sleep, nor read, till *Christ* had *assured* him of his *Salvation*. 3 Journ. p. 42. Seward's Journ. p. 9.

By way of *Parallel* to these *Presumptuous imaginations*, we read, that *St. Francis*, bewailing his Sins in the bitterness of his heart, was by the *Holy Ghost* fully certified of the *plenary remission* of all his Sins.— And once desiring a *Barber to shave him gratis*, for the love of *God*, the *Barber* refus'd, till the *Saint* had given him *full assurance of Salvation*.—Another *holy man* felt himself so vehemently mov'd and illuminated, that many *secrets of God* were *reveal'd* to him, and he was *certified* of his forgiveness and *Salvation*.—A *Jesuit*, who had much *commerce with God and the Saints*, was *assur'd* of his *Salvation* before the *Image of the Virgin Mary*, by an *interior voice*; filling him with so much joy, that he could scarce contain himself. And another had all possible *Security* of it. Bonaventur. Vit. Franc. cap. 3. & Conform. fol. 92, 146. Conform. fol. 238. Manni Sel Hist. P. 317. Franc. Ann. Jesuit. pag. 288, 417.

§. 19. No marvel then, if the *Presumption* riseth still higher into a fancy of *Perfection*, an *unsinning State* and *unspotted*; while other wretched mortals lie groveling in the mire of *Vice*, or at least in an *imperfect* way. To such a high-flown pitch may a frantic *Imagination* be carried.

This

2 Journ.
P. 74.

This *conceited notion* seems, in a great measure, to have crept into *Methodism* from the *Moravian* Sect; one of whom tells Mr. Wesley, “ I received that *witness of the Spirit*, that *full assurance of Faith*, which is a deliverance from every fleshly desire, and from every outward and inward Sin.” Other *Moravians* tell him, “ The moment a man is *justified* he is a *new Creature*; yet still remains the *old heart*, corrupt and abominable.—Is there then (says *Wesley*) corruption in *your heart*? Yes, there is corruption in my *old man*, but not in my *new man*.—This sort of corruption they affirm to be the *Experience* of the *Moravian Church*. But Mr. *Wesley*’s People declare their *Experiences* to the contrary, (viz.) that *Corruptions are taken away*; — Mr. *Wesley* urgeth, ‘ was there then inward Corruption in our *Lord*? or, cannot the Servant be as his Master?’—It must be own’d, that Mr. *Wesley* contends against the *Moravians* for the use of *external means*, for *Prayer*, *Sacraments*, reading the *Scripture*, &c. And for this reason he says, “ I met with a surprizing instance of the *Power of the Devil*; Mrs. *J—s* on a sudden threw away the *Bible*, saying, I am good enough. I will never read, or pray more.—I don’t desire to be any better than I am.—I am sav’d.—I ail nothing; she spoke many things to the same effect, plainly shewing that the *Spirit of Pride*
and

and of *Lyes* had full Dominion over her." 4 Journ.
pag. 66.

I shall make a few *strictures* upon this *Article*. By that *subtle distinction* of the *Moravians* we may be drawn into a conceit, that any Person may indeed *Sin*, and be obnoxious to *Divine wrath*, when he considers only the *old man* in him; but by pleading that his *new man* is *innocent and guiltless*, he is in no danger. Just as if one among ourselves should allow himself to *swear*, or *drink*, as he is a *Gentleman*; but not as he is a *Clergyman*.

In the dispute whether or no *Corruptions* are taken away, *Experiences* are produc'd on both sides of the *Question*; we have *Experiences against Experiences*; those of the *Moravians* against those of the *Wesleyans*. Which tallies exactly with the *Revelation and Miracles* alledg'd by both Parties among the *Papists*, in their grand Controversy between the *Dominicans and Franciscans*, concerning the *Immaculate Conception of the Virgin Mary*.

Again; the *Moravians* have no regard to *outward Works*, Prayer, Sacrament, &c. but yet are zealous for some remainders of *Corruption* necessarily sticking to us. The *Wesleyans* contend strongly for *outward Works*; but at the same time are eagerly maintaining the possibility of an *unfinning Perfection*. A rare choice, take which you please.

Mr.

Mr. *Wesley's Text of Scripture* brought in proof of such a perfect state (cannot the *Servant* be *as his Master*?) is evidently *misapplied*. For it relates only to *outward Sufferings*, which our *Lord's Disciples* were to undergo as well as *himself*; but has no relation to *freedom from inward Corruption*, to a *sinless Perfection*; which belongs to *Christ alone*. But on this head I refer the Reader to Mr. *Church's* Remarks on *Wesley's Journal*, page 30—and 60.—Especially to *Farther Remarks*, page 114.—

Brev. Fr. Jul. 21. Conform. fol. 89, & 107. But not to forget our *Parallel*. 'Tis said in the *Popish Liturgies* of *St. Francis* (and indeed of several others) ' This man transgressed not *one jot or tittle of the Gospel*; that *Adam* did not Sin in *him*; he being so *perfect*. And this *purity* of his is given as a *reason* why he sometimes appears in public *stark naked*, without being *ashamed*; for had he been *polluted*, he must have had some *sense of shame*. — His twelve *Apostles* too (whom he chose in imitation of *Christ*) transgressed not a *tittle of the Gospel*. Nor did *Adam* sin in *St. Bonaventure*."

Conform. fol. 274.

Trithem. §. 1564.

" The *Fratricelli*, or *little Brothers*, a branch of the *Franciscans*, stiffly maintained the *Doctrine of Perfection*; asserting, that a man may in this life attain to so great perfection, as to live *without Sin*; — and then he is above *Ordinances* in Church

Church and State." See *Stillingfleet* of *Idolatry*. Page 255.—

Almost all the *Saints* and *Founders* of their *Societies and Orders* gained the *Summit of Evangelical Perfection*: as a foundation for *merit*, and *adoration*. Nor do I see but that their *modern Imitators* may one day or other be advanced to these *insolent claims*.

§. 20. And where will these *bold Enthusiasts* stop? For we find them next soaring above the earth, taking a flight to *Heaven*, and stealing thence the *sacred light and fire*; in order to compass effectually their own, and other's *delusion*. Nothing less than *Inspirations, Revelations, Illuminations*, and all the *extraordinary and immediate actions* of all the *Persons* in the *Sacred Trinity* will serve their turn. So that now every *flash of zeal and devotion*; every *wild pretension, scheme, tenet, and over-bearing dictate*; *impulses, impressions, feelings, impetuous Transports and Raptures*; *intoxicating vapours and fumes of Imagination*; *Phantoms of a crazy brain, and uncouth effects of a distemper'd mind, or body*; *their sleeping, or waking dreams*; *their actions and passions, &c.*—all are ascribed with an *amazing Presumption* to the *extraordinary interposition of Heaven*, setting its *Seal* to their *Mission*. In short, whatever they think, say, or do, is from
God;

God; and whatever opposeth, and stands in their way, is from the *Devil*.

Here we have the true *Spirit*, and very *Essence of Enthusiasm*, that ungrounded pretence to *Inspiration*; which of course makes men peremptory and pertinacious, sets them above *carnal reasonings*, and all conviction of plain *Scripture*; and obligeth them upon their *own Principles* to assume an *Infallibility*. This is what the whole *Tribe of Fanatics* have caught hold of, as the most specious *Engine* to delude the credulous, simple and unwary, and what is necessary for carrying on their Enterprizes in the most dextrous and sure manner. For though *Enthusiasm* may sometimes, or usually, *set out* with an innocent and well-meaning heart; yet such a *simplicity* is of no long continuance: *Projects* increase, and *opposition* ariseth; and then it quickly takes to its assistance the several artifices of *management and craft*.

P R E S E N C E S, &c.

§. 21. The special and extraordinary *Presences of God* so much boasted of by the *Methodists*, especially Mr. *Whitefield*, are almost without number: So that 'tis needless to mention particulars. Such as, “ The *Presence of the Lord* was with me wonderfully: — I felt more than common
of

of the Divine Presence: — Felt an especial Presence of God in my private business," &c.

But they sometimes give us such gross accounts, and such strong expressions, as if God were personally attending upon them in a visible and corporal manner.

"God was indeed there, riding in the Congregation, and breathing life and courage into his Lambs. — Jesus has been with me much to-day; — at another time he was with me on the road: — but Oh! how was he with me at Abergavenny? — I entreated him to meet again, and he came." Letters;

In like manner, "Brother Ledesma (a Orlandini; Jesuit) had his mind strongly confirmed by frequent experiences of God's indulgences. Hist. Jesuit. Part 2. p. 15. God was with him at Cologne, then at Ausburgh, then at Brussels, next at Rome."

More grossly still. "In the morning, says Mr. Whitefield, I talked with God in the garden, as a man talketh with his friend." And would you have the Counterpart of this? "St. Patrick absolutely refused to go forth to preach, till the Lord met him face to face; — and the Lord did so. — Christ spoke to the beloved face of St. Gertrude, as a man is wont to speak to his friend. — St. Ignatius actually saw Jesus walking before him. — And God often talked with him face to face, as a man speaketh unto his friend." Brev. Monast. Fest. Gertrud. Imag. 1mi fasc. P. 584.

H

See

See again how *God* attends them in their *Sermons*. “ *The Lord* gave me the *Text* I preached upon ;— and directed me to a *method*, as I was going up the *Pulpit-stairs*.” So says *Whitefield* of himself. And we have as good Authority, that “ the *Virgin Mary* came and held the *Book* for a *Dominican* while he read his *Sermon* ; and that she *suggested* every word to another, as he was preaching an *Extempore Sermon*.— A certain *Jesuit*, who had enjoyed *God’s Presence* continually, *sees Christ* in the *Pulpit* lifting up his hands, and *blessing him*.”

7 Journ.
p. 66.

Belingh.
Aug. 4.

Franc.
Hist. Je-
suit. p.
239.

Then for the *Divine Presence* at their *Love-feasts* : “ *The Lord* came, brought us into his *Banqueting-house*, and set his *Banner* over us, that the *Enemy* could not come nigh us.” And in an account the most gross, ‘ at a general *Love-feast* our Dear *Master* being invited, came, and sat at the head of the *Table*, and bid me give his people to eat.” Would one think such Stuff could be paralleled? But, among the *Papists*, *Bzovius* assures us, that *Jesus* being invited comes and eats with some Children, and invites them again to his *Heavenly Table*.—And the Author of the *Life of St. Veronica*, a modern *Enthusiastic Saint* (published by *Dr. Geddes*) says, that *Veronica* at a *Banquet* saw our *Saviour* seat himself at the head of the *Table* in a chair.

Letters.

An. 1246.
cap. 3.

Pag. 56.

Nor

Nor is one *egg* more like another than this *Parallel*; except that the *Methodist* expreffeth the thing more ftrongly and circumftantially.

And feeing I am upon the Subject of *God's Prefence*; one thing more may be added, tending to encourage the notion of the *real corporal Prefence* in the Sacrifice of the *Mafs*. “ A *Methodist*, fays Mr. ³ *Journ.* *Wefley*, went to receive the *Sacrament*, but ^{p. 16, 17.} with a heart as hard as a ftone; — when *God* was pleased to let him *fee a Crucified Saviour*: — I *faw* the fountain opened in his *side*. — At the early *Sacraments*, — how often have *We* *feen* *Jesus* *Chrift* *cru-* ^{Farther} *cified*, and evidently fet forth before us? ^{Dealing.}

And why is not this as good an *Argu-* ^{P. 22.} *ment* for *Transubftantiation* as the feveral *flefhy* appearances produced by the *Papifts*, by *Bellarmin*, and others? Or, as the ^{De Sa-} *reason* of instituting the *Feasts of Corpus* ^{cram. Eu-} *Chrifti* (the *Body of Chrift*) by *Pope Ur-* ^{charift.} *ban* *IV*. Because he was affured it had ^{lib. 3.} been revealed to certain *Catholics*? Which ^{cap. 8.} was only to two *fanatical Women* in a ^{Bullar.} *Vifion*. — Or what more is there in the ^{Urban.} account that *St. Teresa* often *faw* *Chrift* ^{Confit. 1.} in the *Sacrament*? — Or that, while *St.* ^{Ribaden.} *Hugo* was celebrating *Mafs*, the *Sacred* ^{P. 797.} *Host* being elevated appeared plainly in ^{Nov. Le-} the form of *Chrift*? ^{gend.} ^{Angl.} ^{p. 124.}

One can hardly indeed believe, that our *Methodists* in these gross expressions intend to be understood in a *Literal* Sense: But we know not what effect they may have upon weak, credulous, and superstitious minds; especially when *improved* by future *Comments*, or the help of *Tradition*. 'Tis certain that diverse *Rhetorical flourishes* of this sort, and other little *Superstitions*, have gradually swelled into the most false and absurd *Doctrines*, as well as into *rank Idolatry*; and the world is covered with a deluge of monstrous *Legendary* tales, which were derived from as small a fountain.

§. 22. Closely connected with *Presences* are those *familiar Communications and Conversations with the Deity*; full of the most sweet, tender, amorous Sentiments and expressions.

Journ. " Oh! what sweet Communion, says
 Letters. Mr. *Whitefield*, had I daily vouchsafed from God? — I cannot tell how tenderly I am carried by our *Dear Saviour* from day to day:—I lean on *Jesus's bosom* from morning to night; yea, all the day long.— I sweetly leaned on my *Saviour's bosom*, and sucked out of the breasts of his *Consolation*." And how wonderfully *Poetical and moving* is that *Divine imitation* of some earthly rapturous Lover? " Early in the morning, at noon-day, evening, and mid-
 night,

night, nay all the day long did the *Blessed Saviour* visit and refresh my heart. Could the *trees* of a certain wood near *Stonehouse* speak, they would tell what sweet *Communion* I and some more *Dear Souls* enjoyed with the ever *Blessed God* there.

For these five days, says Mr. *Seward*, I have kept my bed, had every day sweet *Communion* with my *Dear Lord Jesus*, who filled me with his fulness. — Went to rest in the *arms of my Lord Jesus*, — of my *sweet Saviour*, — in his *bosom*. — Went to rest full of a Sense of my own *nothingness*, and sighing for the presence of my *Dear Lord Jesus*.

This bids fair for coming up in due time to his *Rival Saints*. For *Christ* appeared to *St. Francis* and his Brethren; and giving them his *Blessing* they felt such a sweetness as quite *ravished* them. — He was indeed often visited, and recreated by our *Lord* with *ineffable sweetness*; — had many such *Visitations, Illustrations, and Cherishings*. — *St. Ignatius* receiving a *visit* from the *Father* and the *Son*, — The *Father* turning to the *Son* recommends to his favour *Ignatius and his Brethren*; which the *Son* promiseth *looking sweetly and amiably upon Ignatius*.

St. Felix, a *Franciscan*, burned with such an excessive love towards the *Virgin Mary and Jesus*, that, not able to bear it, he requested her to come to him, and bring

Whitf.
2 Journ.
P. 15.
Journ.

P. 1, 7,
10, 12, 20.

Page 32.

Conform.
fol. 2.

Ribaden:
P. 763-4.

Bartol. Vi-
ta Ignat.

bring her *Son*. She did so: and it cannot be expressed what a power of *Heavenly Consolations* he felt.—St. *Anthony* had often *familiar Conversations with God*, — recreating him with extraordinary comforts, and *Divine Visitations*.—The *little Jesus* would come sometimes and sit upon his *Book*, sometimes be under his *arms*; whom the *holy man* embraced with wonderful *Devotion*.”

Balingh.
May 18.

Ribaden.
P. 391,
394.

Baling.
Aug. 13,
& 20.

Idem.
Aug. 14.

“ The *Jesuit Berman* for a relief in all his complaints takes refuge in the *breast and bosom of the Virgin Mary*. For she was sometimes pleased to come and give her *Votaries Suck*. Once she brought her *Son*, and put him into *bed to St. Stanislaus*, which cured him of his illness; comforting and recreating her *Client*, and refreshing him with a very *copious suavity*. — Nor was it any uncommon thing for her to bring the *beloved Child* to some of her *precious Saints*, to be *dandled, kissed and embraced in bed*, which quite overcame them with joy: as it did *St. Lucia*, who had him with her for three nights together.” See *Brevint's Samuel and Saul*, Page 396. For it was not usual, or fit, to deprive the *Female Devotees* of this delightful *Communion*. Accordingly we are assured, that “ once *Christ* came, in company with *St. Dominic*, to visit *Teresa*: *Christ* soon withdrew, and bad her recreate herself with *his friend Dominic*; who

who stayed with her two hours, took her Ribaden. p. 708-9. by the *band*, and spoke many comfortable words to her. — *Jesus* indeed was her *Spouse*; — and she had certain enjoyments of great *gusts and consolations*,—and cried out to him, O my Lord, and my Spouse, 'tis now time for us to *see* one another; and she spoke to him such *high, sweet, and amorous things, &c.*" Id. p. 802.

Such is the *language and effect* of *spiritual love* among *Popish Fanatics*, in the very words of their applauded and *Licensed Writers*; enough to give one a *surfeit*, and a thorough distaste of their *Methodistical imitators*.

§. 23. I cannot here forbear transcribing that *Seraphic Rhapsody of Divine Love* from Mr. *Wesley's Third Journal*, (though Pag. 19. I am not certain whether he is describing his *own* case, or that of *another Saint*) wherein he so pathetically paints out the *Γλυκύπικρον Ἐρωτος*, the *Sweet-bitter* of love; the alternate languishments and exultations, the sinkings and risings of the animal Spirits; the sighings and singings; the decent and elegant mixture of a *sacred and prophane amour*, attended with a *rapture and ecstasy*, and every *Symptom*, which seizes the Adepts in this Passion, deeply smitten and distracted *Inamoratos*, either spiritual, or sensual.

“ The

“ The *Love of God* was shed abroad in my heart, and a flame kindled there, with *pains so violent*, and yet so very *ravishing*, that my body was almost torn asunder. I lov'd. The *Spirit* cried strong in my heart. I sweated. I trembled. I fainted. I sung.—My Soul was got up into the *Holy Mount*. I had no thoughts of coming down again again into the body.—Oh ! I thought my head was a fountain of water. I was dissolved in Love. My beloved is mine, and I am his. He has all charms. He has raised my heart.—He is now in the Garden, feeding among the *Lilies*. Oh ! I am sick of Love”. With more of this ranting flame.

This description is so strongly expressed, and so many particulars contained in close *concise periods*, as may seem *incomparable*. But many of the *Symptoms* may be gathered from the account of St. *Catharine of Sienna* under the same affections. “ Her burning Love for *Christ*, her most sweet *Spouse*, was so intense, excessive, and *Divine* ;—that she was almost always *sick, languishing, faint*, and in a manner *consumed* with pure love and affection.—She had so great *consolation* in her soul, that she wondered how it could abide in her body. And the fire burning in her breast was so exceeding great and violent, that in respect of it *material fire* seemed *cold and frozen*. Once this fire was so intense, that
it

it took away her life for four hours; in which time she had a *Vision of Heaven, Hell and Purgatory*.^{Ribaden. Apr. 30.}

St. *Teresa's* heart was inflamed with so great a love of *God*, so high a fire, that she was even burnt up, and ready to die out of desire of seeing him; and afterwards she had those torrents and inundations of love with more force, and greater ^{15.} *rapt*s than before". Nay, the Authority of the *Roman Church* assures us, that "her heart burn'd with such a fire of *Divine Love*, that she deservedly had a *Vision of an Angel* piercing her bowels with a dart tip'd with fire; and of *Christ* taking her by the hand, and making her his *Spouse*; —and she *died* not so much by the force of any distemper, as the *intolerable burning of Divine Love*". — "St. *Gertrude and Christ* were mutually smitten with the ar-^{15.} *rows of Love*, —and she *died of this amorous fire*".^{Brev. Rom. O&.}

" 'Tis true indeed, as the *Legendaries* own, that *St. Catharine* was *slandered* as a *fond and light woman*; and *Teresa* kept such *bad company*, that most persons concluded that *Celestial visions* were not compatible with *her kind of life*. — But all may be reconciled. For these excesses of the *spiritual and carnal affections* are nearer allied than is generally thought; arising from the same irregular emotions of the blood and animal *Spirits*. And the *Pa-*^{27.}
tient^{Ribaden.}

tient is hurried on either way according to the *nature of the Object*. And I am much mistaken, and so is History too, if some of the warmest and *most Enthusiastic Pretenders* to the *Love of God* have not entertained the same *violence of Passion* (not quite so *spiritual*) for *some of their neighbours*.

§. 24. Let us proceed to that *most presumptuous claim to Inspiration*; to *Extraordinary Revelations, emanations, directions, powers, and assistances of the Holy Ghost*; in their *Preaching and Doctrine, impulses and impressions*. This has always been the chief and most *effectual deceit*, whereby *Enthusiasts* have imposed upon themselves and followers. They *feel* such sallies of a tumultuous Imagination, such strong emotions within; as easily to persuade themselves this can be nothing less than the *workings of the Holy Spirit*; and some *Madmen* have carried it so far, as to think they were the *very Holy Ghost* themselves.

Nor can it be a difficult matter to fix persuasion of this nature upon their eager and credulous *Admirers*, who have neither *judgment nor inclination to disprove or examine*; but are violently, though voluntarily and sweetly, carried away by their *Teacher's good words, and fair speeches*; by their eloquent, elevated, assuming and confident

confident discourses, zealously and fervently poured out.

Hence, no doubt, they talk so confidently of " some great, unusual, extraordinary and wonderful work, which God is now, even now, beginning to work over all the earth, whereof they are to be the Instruments, the Trumpets to proclaim it in the name of the Lord."

Mr. Whitefield, in particular, is ever flying upon the wings of Inspiration, and talking sublimely in the Apostolic Style.

" I experience fresh teachings, and communications from God's Holy Spirit, — from himself. — I felt the Power of God come upon me, and I spoke with Demonstration of the Spirit. — I felt the Holy Ghost come upon me at that time. — I fear I should quench the Spirit, did I not go on to speak as He gives me utterance".

5 Journ. P. 22.

pag. 72.

3 Journ. P. 17.

The same extraordinary Inspiration is poured out, or rather the Holy Spirit descends upon their Followers, Societies and Bands. " Such as had Public gifts were settled as Superintendants over the rest. — Heard of one, says Mr. Whitefield, that received the Holy Ghost immediately upon my Preaching. — A most remarkable outpouring of the Spirit has been seen in this Assembly. — The Power of God was in an unusual manner present at the meeting of the Bands. — God mightily confirms the words I speak, by the Holy Ghost given unto

Letters.

3 Journ. P. 72.

5 Journ.

P. 41.

West. 4.

Journ.

p. 96.

West. 3.

Journ.

those that hear them.—The *Power* of the *Lord* came upon the *Congregation*, and the *Holy Ghost* overshadowed them”.

There is something in the following *Quotations*, which deserves particular notice. “The *Holy Ghost* seemed to come into the *Congregation* like a mighty rushing wind”. Here he speaks something *dubiously*. But elsewhere he is more *positive* and *peremptory*. “The *Spirit* at length came down like a mighty rushing wind, and carried all before it. — In my *Prayer* the *Power of God* came down, and gave a great *shock*.—Such an *abiding universal shock* I never knew before. — In the afternoon again the *shock* was *very great*. — The place was almost rent by the *Power and Presence of God*”.

6 Journ.
P. 53.

7 Journ.
P. 57.

Letters.

Some of these latter Expressions imply, that the *Holy Ghost* descended on the *Methodists* in the same manner as upon the *Apostles* at *Pentecost*. Which, without much better proof than they have given of their *Inspiration*, I will by no means undertake to excuse from *Blasphemy*. Other expressions imply some strange tumultuary *shaking of the Fabrick*, or else of the *Preacher and Hearers*, like a violent *Hurricane*. And yet perhaps after all the *shock* was only in the *Preacher's own brains*.

’Tis hard to know what to make of these *shocks and shakings*, if truly represented by the *Methodists*. We know however,

ever, that such *shocks and concussions of Houses* have been represented by *Heathen Authors* as indubitable signs of some *supernatural Power and Presence*, either of a *Celestial or Infernal Deity*. At the *Presence of Pluto*,

*ſam mihi cernuntur trepidis Delubra moveri
Sedibus, & claram diſpergere culmina lucem,
Adventum teſtata Dei.*

Claud. Rapt. Proſerpin. lib. I. ver. 7.

At the *Presence*, or by the *efficiency of Bacchus*,

Teſta repente quati.——

Ovid. Metam. lib. IV. ver. 402.

At consulting the *Oracle of Apollo* at *Delphos*,

*Et locus, & Laurus, & quas habet illa, pharetræ
Intremuere ſimul.*——

Ibid. lib. XV. ver. 634.

In a *Poetical* representation of *Apollo's* coming and *Inſpiration*,

Οἶον ὁ τῆ ᾿πόλλωνος ἐσεῖσατο δάρνιδος ὄρηξ;

Οἶα δ' ὄλον τὸ μέλαθρον;—

Καὶ δὴ πικρὰ θόρετρα καλῶ ποδὶ φοῖβος ἀράσσει.

Callimach. Hymn. in Apoll. ver. 1.—

Vix

*Vix ea fatus eram, tremere omnia visa repente
Liminaque Laurusque Dei, totusque moveri
Mons circum.*—

Virgil. *Æneid.* III. ver. 90.

You see houses, temples, dens, mountains — all shaking, and trembling from their foundation; in attestation of the *Presence of their Deities.*

After such accounts given by the *Methodists*, and especially when confirmed by *Pagans*, it would be something like a *Miracle*, if *Popery* should not afford a *Parallel*. Accordingly the *Writers of St. Ignatius's Life* inform us, that “while the *Saint* was at *Prayers*, and dedicating himself to the *Blessed Virgin*, the whole *House* trembled with a sudden concussion; but most of all *Ignatius's* own *Chamber*, the windows being broke, and many chinks open'd, — and that this was generally believed to proceed from the rage of the *Devil*.”—And in another place he relates a story of the same nature, and ascribes it to the same *cause*.

Bartol.
Vit. Ignat.
lib. 1.
cap. 9.

Lib. 5.
cap. 16.

P. 518.

Ribadeneira, in the *Lives of the Saints* relates the same story of *Ignatius*, but without mentioning what might be the *cause*. But in his *Life of St. Anthony* he tells us, that “the *Devil* threatning to fall upon this *Saint* with great fury, at his voice all the room was *shaken*, the *walls* open'd, and many *Devils* rushed in.”

As

As to *Papistical* pretensions in general to *Inspiration*, they are without number or end. There is scarce any part of their *Religious* (i. e. *Irreligious*) *Worship and Doctrine*; scarce a *Monastery, Nunnery, Order or Society*; scarce a petty *saintling in their Communion*, — that was not taught and *Inspired by the Holy Ghost*.

“ *St. Francis* was not only *Inspir'd himself in Teaching*, but all the *Rules of his Order* were dictated by *Heaven*. He was a most wonderful *Preacher*, by virtue of the *Holy Ghost*. — All heard the *Voice of Christ* in the air, saying, ‘ *Francis there is nothing of your own in your Rule, but all is mine*. *St. Paul prophesy'd* of it, and understood his own words as belonging to this *Rule of St. Francis*, ‘ *Whoever walketh according to this Rule, peace be on them*.’ —

Which passage being the very same that ‘ *Mr. Wesley open'd upon*, when he consulted the *Oracle by lot*, and begged an answer of peace,’ may perhaps afford him no small comfort; as having the same honour with *St. Francis*, and his *Rule* equally established. *St. Ignatius* was carried on by a strong *Inspiration*, and guidance of the *Holy Ghost*, which spoke through him. And his *Spiritual Exercises* had the same Sanction. *Pope Paul III.* indeed (says *Dr. Geddes*) speaks modestly of *Ignatius and his Companions*, *Spiritu Sancto, ut creditur, afflati, Inspir'd*, as is believed, by the *Holy Spirit*. But *Ju- lius*

Conform.

fol. 110.

Fol. 110.

Ibid.

fol. 127.

3 Journ.

Pag. 14.

Tracts.

vol. 3.

ius III. leaves out, *as is believ'd*, and roundly pronounceth they *were Inspir'd*. And *Gregory XIII.* saith expressly, that *Ignatius was Inspir'd* in modelling the Society of the *Jesuits*." So that it seems there are *degrees of Infallibility*, some *Popes* being *more infallible* than others.

De Rom. Pont. lib. 3. cap. 18. *Bellarmin* affirms, that the *Orders of Benedict, Romualdus, Bruno, Dominic, Francis, were from the Holy Ghost* — *Pope Hildebrand* actually *saw Christ* himself sitting by *St. Hugo* in *Chapter*, approving all his dictates with a *nod*, and suggesting the *Rules of the Præmonstratensians* brought from *Heaven* by *St. Austin*. It were easy to produce a hundred *Instances*. But what need we more, when *Popes*, and the *Church of Rome* have assur'd us of these?

Brev. Monast. May 5.

§. 25. The claim of *Extraordinary Assistance, and Power from above*, stands so much upon the same footing, and is so frequent in the *Methodists* Mouths, that I shall mention but a few *Instances*.

" I felt more and more of the *Divine Assistance* To-day, says *Mr. Whitefield*: — The *Lord* endowed me with *Power from on high*. — In the midst of my *Discourse* the *Power of the Lord Jesus* came upon me. — God enabled me to speak with such *irrefragible Power*, that the *Opposers* were quite struck dumb, and confounded." — And afterwards he makes this *insolent demand on Heaven*.

2 Journ. P. 23, 30. 44°.

3 Journ. P. 24, 114.

Past.

Past is thy word : I here demand,
And confident expect thy aid.

A confidence and imperiousness sufficient ;
a *Parallel* to which I do not remember
among *Popish Saints*.

§. 26. Upon *special Directions, Missions
and Calls, by immediate Revelation*, I shall
dwell a little longer.

“ I assuredly felt — I knew it was *Jesus*^{Whitf.}
Christ that reveal'd himself unto my Soul.^{1 Deal.}
— I know, and am assur'd that *God* sent^{sect. 3.} *Wesley's*
forth his light and his truth. — It was re-^{1 Journ.}
veal'd to me that nothing griev'd *Satan* so^{P. 34}
much as the private *Societies*. — Our glo-
rious *Soul-brother* had it reveal'd to him
these two years, that some such as him
would be sent into these parts.”

Letters,

More particularly as to *Missions and Calls*.

“ Blessed be *God*, says *Mr. Whitefield*,
he shews we are *Teachers* sent by him.
For [modestly comparing themselves with
Christ] *no one could do these Things, except*^{3 Journ.}
God were with him. — I told the People *God*^{P. 38.}
call'd me, and I must away. — Intended to
preach at *Fort-Simons*, — but, *Lord*, thou
called'st me elsewhere. — *God* shewed me
and my *Friends*, that it was *his Will* that I
should return for a while to *England*. — To^{2 Journ.}
preach the *Gospel* at *Frederica* also; for^{P. 7-9.}

K

there-

1 Journ. therefore am I sent.—The *Eternal Almighty*
P. 5. I A M hath sent me.”

Ribaden. See now how closely they have copied
P. 529. their great *exemplars*. “ St. Ignatius, and his Companions, went to *Rome*, whither God called him to settle his *new Order and Society*.—St. Peter and St. Paul bring, one a *Staff*, the other a *Book*, to St. Dominic, saying, begin thy journey; go, exercise the Office which God hath given thee; preach the *Gospel*.—His friends perswading him to stay, St. Dominic full of the Holy

Ribaden. *Ghost* answer'd, — Let no body go about to
P. 595. stay me. God commands, and his orders must be obey'd. St. Francis return'd from the *Infidels*, whom he was unable to convert, warn'd by a *Divine Revelation*.— A venerable *Brother* and St. Clare, having consulted the Will of God, are agreed by the *Revelation of the Spirit*, that the Holy man should go forth to preach the Gospel.”

Some *special Directions* are as follows.
5 Journ. “ Trusted to God, says Mr. Whitefield, to
P. 46. direct me to a *Text*;— and God shew'd me what I should do. — The Lord gave me a *Text*, and directed me to a *Method*.—I have been directed in this manner, (reading *Scripture* on the *knee*) even in the minutest circumstances, as plainly as the *Jews* were by *Urim and Thummim*. — The directions, says Mr. Wesley, I received from God this
1 Deal. sect. 3., day,

day, touching an affair of the *greatest* 1 Journ.
importance.” P. 34.

Let me mention a few *Directions* coming by way of *Command*, and I assure you of no small *importance*. “ I am going to the Journ.
 House of a *wealthy Gentleman*, says Mr. P. 29, 32.
Whitefield, whom *God has commanded* to receive me. — How does he every where *command* some or other to receive me? — Indeed Mr. *Seward* affirms, that the Journ.
Lord commandeth Persons every where to p. 12.
 provide for us. — Mr. *Wesley*, not to be left unprovided for, “ came to Mr. *Delamotte’s*, — where I expected a *cool* reception. But *God* had prepar’d the way before me — I was welcomed in such a 2 Journ.
 manner — .” P. 7.

Nor is this case without a proper *Precedent*. For we read, that “ An *Honourable Matron* was *commanded* by an *interior Voice* to reverence *St. Ignatius*, and provide him with a *Ship* — And likewise a *Noble Senator* Orland.
at Venice heard a *Voice* — directing him to Hist. Je-
 entertain the Saint *hospitably* at his house.” suit. lib. 1,
n. 33, 35.

In what manner the *Entertainers* are convinc’d, and whether they *are* convinc’d of this *Divine Command*, I cannot say. But I perceive it is convenient for the *Itinerants* to give it out that it is *God’s Pleasure* and *Command*. Otherwise they would not order what they want at a *Publick-house*, and then *tell the Landlord*, that *he will be*

damn'd if he takes any thing of them. This shall be prov'd, if requir'd.

4 Journ.
p. 52.

As I have mention'd *internal Voices*, perhaps the several *Impulses* and *Impressions of the Methodists* may be of this Nature. But that instance of "an old harden'd Sinner (given by Mr. *Wesley*) seems rather of the *external* kind. "The *Saviour of Sinners* has saved *me*. He *told me* so on *Sunday* morning. And he said, I should not die till I had heard *his Children* preach his *Gospel*.—And that of "the *Moravians*, who desiring *God* to shew him whether he should leave his *Wife* and *Children*, immediately hears a *loud Voice* saying, *Fort, Fort, Fort, Go on, go on.*"

2 Journ.
p. 71.

We can *match* these instances too from *Popish Fanatics*. "Brother *Bustamantius* was admonished by a vehement *Impulse*, and *interior Voice*, to go to *Guipuscua*. This *Voice of God* was so efficacious and vehement in his ears, that instantly he left his *House* and *Business*. — *Gonzaga* hears a clear and manifest *Voice from God*, directing him into the *Society of the Jesuits*.—A boy, about twelve years old, hears constant *inward Voices* calling him to *Perfection*, and the *Society*.—*God*, speaking *internally* to the heart of *St. Alexius*, told him that he should not touch his *Spouse*, but *leave* her. —And he left his wife the very first day
of

Orlandin.
p. 394.

Balingh.
Aug. 13.

Orlandin.
vol. 2.

p. 177.
Ribaden.
p. 484.

of marriage, by the *peculiar warning* of Brev. Rom. Jul. 17.
God.

One may here be allow'd to ask what *sort of Voice* that was, which *directed* the *Methodist-preacher* at *Salisbury* to debauch *one*, at least, of his *Congregation*, to run away with her, and leave his *own Wife*. And in general, with respect to *Extraordinary* influences of the *Spirit*, and pretences to *Inspiration*; whether *Mr. Wesley* might not as well have been *warned*, as *offended* by his friends the *Moravians*, “ for talking 4 Journ. P. 108. much against mixing *nature with Grace*, against *Imagination*, and concerning the *Animal Spirits* mimicking the *Power of the Holy Ghost*.

§. 27. Should the preceding Gifts of *Inspiration*, *Revelation*, and *Direction* fail; they have another way of knowing the *Divine will*, which is by casting *Lots*; and particularly by *opening the Bible*, where the *first passage* that offers itself to the *Eye* is to be their *Rule*.

The *Methodists* probable learned this *Determination by Lot* of the *Moravians*; who, says *Mr. Wesley*, “ have a peculiar esteem for *Lots* to decide points of importance — 2 Journal, P. 81. as the only way of setting aside their *own will*, and clearly knowing what is the *will of God*.

Sometimes

Sometimes *Lots* in *general* are spoken of, without any *specification* of what *sort* or in what *manner*. “What we were in doubt about, after prayer, we determined by *Lot*, says Mr. *Whitefield*.—I am come to know assuredly, says Mr. *Wesley*, that where *Reason fails*, *God* will direct our Paths, by *Lot*.”

Reason certainly may fail them; nor do I think they can be *assured* of *God's* Direction by *Lot*: but may be under the same perplexity with their *Relation St. Ignatius*; who being on his *Adventures*, and “coming to a place where two ways met, stood doubting whether he should follow a *Moor* that had blasphem'd the *Virgin Mary*, and stab him; or else take the other way towards *Montserrat*. In this great perplexity he took counsel, which the simplicity of a pious mind alone could excuse; namely, to lay the bridle loose on his *Mule*, and let him go which way he would.”

But *opening the Bible* for direction seems to be their *general* way. Thus Mr. *Wesley* under some doubt, “I desir'd my *Master* to answer for me, and open'd his *Book*,—when tempted by *Satan*, ‘All these days I scarce remember to have open'd the *Testament*, but upon some great and precious promise.—In great perplexity, about being *weak in the Faith*;—and in trouble and doubt concerning his *own State*, and whether

whether he should wait in *silence* and retire-³ Journ.
ment, the *Oracle of God* is consulted twice. P. 9, 12.

—Under great concern for those who were⁴ Journ.
driven about with strange Doctrines, I be-^{P. 80.}
sought *God* to shew where this would
end.—Whether he should take a Journey
to *Bristol*, and what would be the Con-
sequence; desiring not to be accounted *Su-³ Journ.*
perstitious.” P. 69.

‘ The *Moravians* cast *Lots*, whether one
over whom *Satan* had almost got the
mastery, should be admitted to the *Lord’s*² Journ.
Table; are directed to admit him.” P. 69.

The Method of being directed by *Lot*,
hath been much in vogue in several Ages,
and parts of the World; making no small
share of their *Superstition*. The *Heathens*
had various ways of doing it:—as by
jumbling together *loose Letters*, or *Words*,
in an *Urn*, and making what Sense they
could of such as were taken out by chance;
—by dipping into some *Book* of high
esteem, as *Homer*, or *Virgil*, and then ap-
plying to their purpose the first passage that
offered itself, &c.

Reland tells us, that among the *Mahome-^{Rel. Mo-}*
tans, the *Alcoran* is so consulted by way ^{ammed.}
of *Lot*.—And the same Custom crept in ^{P. 120.}
among the *Christians*, and especially in the
worst Ages, about the 11th and 12th *Cen-*
turies, by dipping in the *Bible*, which was
called *the Saints Lots*. Hence, “ *St. Francis*,
after

after betaking himself to *Prayer*, was *inspir'd* by the *Oracle of God*, to open the *Gospel*; which being opened three times, always lighted on the *Passion of Christ*; whereby the *Saint* was prepared (as by a *Prophetic warning*) to receive the *five marks of Jesus*, exactly answering those of his *Master*, by the hand of an *Angel*."—

Bonavent.
cap. 13.
Conform.
fol. 172.

So again, The same *precious Saint*, "being resolved upon taking up the *Rule of Evangelical Perfection* in conjunction with *Friar Barnard*, goes to *Prayers*, and thrice opening the *Gospel* was confirmed in his purpose, by luckily hitting on *these three passages*,—*If thou wilt be perfect, go and sell all*—*take nothing with you on the way*:—*If any man will come after me, let him deny himself*.

Bonavent.
cap. 3.
Conform.
fol. 172.

St. Francis, you see, managed the matter so well, that he opened upon *Texts of Scripture* much more to his purpose than any of our *Methodists* have done.

This practice has generally been condemn'd by grave *Authors* and *Councils*, as *superstitious and unwarrantable*: And if the *Methodists* will pretend to justify themselves from the Example of *Matthias*, (the only instance of the *New Testament*, and that divinely directed) they only incur that almost constant *Presumption* of setting themselves upon an *Equality with the Apostles*, &c.

Let me here add the Observation of *Mr. Church*, in his *Farther Remarks* on *Mr. J. Wesley*. "The Reflections of your friend
Mr.

Mr. *Whitefield* on this occasion were worth your observing. Having mentioned your drawing a *Lot* about preaching on *free Grace*, and receiving the *Answer Preach and Print*, he adds, ‘ I have often questioned, as I now do, whether in so doing you did not *tempt the Lord*. A due exercise of *Religious Prudence*, without a *Lot*, would have directed you in that Matter.’ Afterwards he mentions your drawing another *Lot*, about his returning to *London*; which in a *Letter* to him you afterwards supposed might have been a *wrong one*. This therefore he rightly calls an *imaginary Warrant*; and well observes, that the *wrong Lot* was justly given you, *because you tempted God in drawing one.*”

A more *judicious* Sentiment perhaps never dropt from Mr. *Whitefield*’s pen: and yet he may be taxed with an *inconsistency* in thus declaring against what had been his *own Practice*. Had these *two Lots* turn’d out agreeably to his *own Doctrine and intentions*, they might have been allow’d to come from *God*. But as they were for *free Grace* (not suiting with his *Calvinistical* notions) and for taking a journey he did not like; they are become of *no Authority* with him. Which puts me in mind of the conduct of *Pope Honorius* towards *St. Francis*. “ The Saint had obtain’d a *grant from Christ*, that whoever at

L

any

any time should enter *his Chapel*, should have the Benefit of *Plenary Indulgence*; ordering him however to go to *his Vicar the Pope* for *his Confirmation*.

Τῶν ἑτέρον μὲν ἔδωκε Πατὴρ, ἑτέρον δ' ἀνένευσεν, The *Holy Father* allows the *order of Christ* in the case, but thinks the *Grant is too large*; and accordingly confirms indeed the *Plenary and free Indulgence*, but *curtails the time*, and confines it to *one single Day* in a year, and no more." A strange instance either of the *Pope's inconsistency*, or of *setting himself above our Lord*.

You have the Account in one of the *Lessons* in their *Established Liturgy*, Brev. Rom. Francisc. Aug. 2. and more fully in the *Book of Conformities*, fol. 197.

§. 28. Though I had some Reasons for referring to another place their *Ecstasies and Raptures, Apparitions and Visions* (representations to the imagination either in *Sleep*, or in a *Trance*;) yet, as these have some pretension to a *Divine direction*, I shall say something of them here.

1 Dealing. F. 16. *Whitefield*. " God fill'd me with such *unspeakable raptures*, particularly once in *St. John's Church*, that I was carried out beyond myself.

Journal, P. 26. *Seward*. " I was so fill'd with the *Spirit*,—that I was carried beyond myself, and

and had such things *Revealed* to me, as I never had before.

Wesley. ‘ My Soul was got up into ³ *Journal,*
the *Holy Mount*. I had no thoughts of ^{p. 19.}
coming down again into the *body*.’ “ The
Lord *reveal’d* himself to her (a girl of about
seven years old) in an *amazing* manner:
and for some Hours she was so *wrapt* up in
his *Spirit*, that we knew not where she
was,—sinking to *nothing* in the discovery
of his *Majesty and Glory*.—Many such in-
stances of the *out-pouring* of the Spirit we
have among us.”

Letters.

Tales of this nature are so numerous
among the *Popish Saints*, especially the
Female, that some of their *Lives* consist of
little else.

Mary of Agreda was not a year old, be-
fore she had such *Raptures* that she *sunk*
down to the *Centre* of her own *nothingness*. *Life.*

—*Magdalen of Pazzi’s* *Life* was almost
one continued *Ecstasy*—And *St. Gertrude*, *Breviar.*
who consecrated her *Virginity* to *Christ*, *Monast.*
when only five years old, was *illuminated* *Fest. Gert.*
by many Revelations and Visions.

St. Alcantara at six years of age was so *Brev.*
contemplative, that frequently he was *Rom.*
wholly absorpt in *God*, and carried into *Oct. 18.*
Raptures.—He caused his *Followers* to be
in an *Ecstasy* at the *Sacrament*,—and often
enjoyed the *Presence* of *Christ*, the *Virgin*
Mary, and *St. Francis*, &c. *Oct. 25.*

§. 29. If you want any thing more particularly concerning *Apparitions and Visions*; OR. 25. the last mentioned *Saint*, “ *Alcantara*, was conducted by the *admirable Apparition of a new Star*, when he was going to comfort *St. Teresa*.” Something you may suppose, 1 Dea'ing, like that of *Mr. Whitefield*; “ After a long pag. 49. *night of desertion*, the *Star*, which I had seen at a distance before, began to appear again.” And *Mr. Seward* may be deemed Journ. such a *Visionary*, when “ though so weak, pag. 47-80. so mean, so vile, so *nothing* an Instrument, yet surrounding the Throne of his Dear *Jesus*, he thought he saw his *Sisters* as bright *Seraphims* in the mansions of bliss; —with a refulgent Splendor above the rest of the *Heavenly Host*.”

Conform. Just as a *Franciscan Fryar* was seen by a Fol. 84. *Brother* shining in glory and brightness with Life, No. *St. Francis* among *Choirs of Angels*.—Or, 82, 83, 84. as *Magdalen of Pazzi* saw a *Nun*, and other Souls, which she had gained, raised upon a *Throne of Glory*: Or, as several *Jesuits* were Gomez. seen ascending up to *Heaven*, conspicuously Flog. distinguished by a *Star* in their foreheads.” Jesuit. P. 464. We have again *infallible* proof, that “ *Alcantara* was invited to the *Heavenly Marriage* by all the *Holy Trinity*, appearing to Fr. v. him in the utmost clearness and brightness; Rom. —and he *died* at the very hour *foretold*.” Oct. 25. And we find in most of their *Legends*, that scarce a *Saint* died without *previous notice*

tice from above, the *Messenger* too commonly diffusing a *light* over all the room. Which may help to give some *Credit* to that relation of Mr. *Wesley* concerning *Pet. Wright*. “ In bed, but broad awake, I ¹ Journ. heard one calling aloud, *Peter! Peter* ^{P. 15.} *Wright!* And looking up, the room was as bright as day. And I saw a man in bright cloaths, who said, ‘ Prepare yourself, your end is nigh.’ — He recovered from the Illness; but *died* within a month.”

As to the *Authority* which such sort of *Revelations* carry, Mr. *Wesley* says this; “ *God* does now give *remission of Sins*, and the *Gifts of the Holy Ghost*; and often ³ Journ. in *dreams* and *visions of God*.” But after- ^{Page 49.} wards he speaks more *distrustfully*: “ I told them they were not to judge of the *Spirit* — by any *dreams, visions, or revelations*; — which were of a *doubtful* and *disputable* nature, — *might* be from *God*, and might *not*.” Ib. p. 60.

This might be a caution to themselves never to be over *confident*. For my own part, I will not deny that such *Directions* may sometimes come from *God*: but am persuaded that most of our late ones are the effect of *imagination or distemper*; and some of them mere *counterfeits* and *impostures*. Many, I know, even of *Popish Enthusiasts*, have suspected *worse*, and ascribed them

them to *Diabolical delusions*. But more of this hereafter.

§. 30. Our *Methodists* talk much of “ the great work, which God is now beginning to work over all the earth. If you had been told, says Mr. *Wesley*, that the *jealous God* would soon arise, that he would pour down his *Spirit* from on high, and *renew the face of the earth*, — would you not desire to see that day? — Behold, the day of the *Lord is come*: he is again visiting and redeeming his people. — At this very hour the Lord is rolling away our reproach.”

Parted with full conviction, says Mr. *Whitefield*, that God was going to do great things among us. — Oh! that we may be any way *instrumental*.

I am far from questioning the truth of that *happy State* to come, having such strong Authority from the *sacred Writings*. But it may be asked, how they know this *present time* to be the day of that *great work*; whether from *Inspiration*, or *interpretation* of *Prophetic Scripture*: — and they may be reminded, that diverse *warm and Enthusiastic heads*, as *Madam Bourignon*, the *French Prophets*, &c. have all set out upon this pretence, have pronounced it to be coming in their *own days*, and
them-

themselves to be the *happy Instruments*.
And how have they been *deceived*?

About the middle of the 13th Century was published a *Book* by the *Mendicant Fryars*, called, *the Eternal Gospel*, or *Gospel of the Spirit*; asserting, that the *Reign of the Spirit* was to commence *within six years*. The *Book* was full of many *wicked and blasphemous* fancies, which I lay not to the charge of the *Methodists*: but leave them at liberty to ruminare upon the *Character* given of them many years ago by *Mr. Howel*, which they may see in the *Title-page*.

§. 31. I shall now *relieve* myself and reader; reserving what remains for a *second Part*. I have already made some *excuse* for quoting and comparing several *little and trifling* things, in themselves too light to deserve our attention; and am afraid, that in the *Sequel*, a fresh *Apology* will be requisite; as I shall be obliged to relate some things too *horrid and shocking* to the mind.

It will however, I persuade myself, appear,—that this *new dispensation* is a *Composition of Enthusiasm, Superstition, and Imposture*. When the blood and spirits run *high*, inflaming the brain and *Imagination*; it is most properly *Enthusiasm*; which is *Religion run mad*: — when *low and dejected*,

jected, causing groundless terrors, or the placing the *great Duty of Man* in little Observances, 'tis *Superstition*; which is *Religion scared out of its senses*: — when any fraudulent dealings are made use of, and any wrong projects carried on under the mask of piety; 'tis *Imposture*, and may be termed Religion turned *Hypocrite*.

Should any thing I can offer make some improvement of a *serious and sober sense of true Religion* among us, free from *Enthusiastic Delusions*, with regard both to *Faith and good Works*, it will be sufficient satisfaction: And the benefit will be *doubled*, if by means of the *Comparison with Popery*, a just detestation of that *wicked Communion* be *preserved*, and especially if *increased*.

The END of the FIRST PART.



THE
ENTHUSIASM
OF
METHODISTS
AND
PAPISTS
COMPARED.

PART II.

Vanity or Self Conceit is another Circumstance that for the most Part prevails in the Character of an Enthusiast. It leads Men of a warm Temper, and Religious Turn, to think themselves worthy of the special Regard, and extraordinary Favours of God; and the Breath of that Inspiration to which they pretend is often no more than the Wind of this Vanity, which puffs them up to such Extravagant Imaginations. This strongly appears in the Writings and Lives of some Enthusiastical Heretics, in the Mystics both Antient and Modern, in many Founders of Orders, and Saints, both Male and Female, among the Papists, in several Protestant Sectaries of the last Age, and even in some of the Methodists now. All the Divine Communications, Illuminations, and Ecstasies, to which they pretended, evidently sprung from much Self-Conceit, working together with the Vapours of Melancholy upon a warm Imagination, &c.

LYTTELTON on the Conversion of St PAUL.

The SECOND EDITION.

L O N D O N:

Printed for J. and P. KNAPTON, in Ludgate-Street.
M. DCC. LII.



P R E F A C E.

To the REVEREND

Mr *WHITEFIELD*.

S I R,

LEST you should complain of being slighted, or feel a Disappointment, I hereby acknowledge the Receipt and *Favour* of your *Letter*; consisting of *Remarks on my Comparison*, and a *Confession of your own Mistakes*. 'Tis a *Favour*; because you have been so very *harmless* with Regard to *me*, and have *Answered no Body but yourself*. I shall pass my Judgment upon your *Performance* with my usual *Frankness*, and without any Degree of *fulsome Flattery*.

A

Your

Page 6.

Your first *Objection* is to my *Manner* of Writing; that “*If I am a Clergyman, the whole Strain of my Performance discovers a Levity unbecoming my Character.*” And here I am afraid you have the *Advantage*; as writing with a *Levity quite becoming your Character*, i. e. with that *Sort of Levity*, which consists in a *Privation of Weight*; and exemplifies (to use your own Expression) *what Feathers we all are*. Nor could you have been *more light and insignificant*, unless your Name had been *Perronet*.

Ibid.

As to the *Force* of the *Objection of ridiculous and irreligious Banter*;—I read that one of *Bishop Stillingfleet’s Popish Antagonists* called him “*a Theological Buffoon, impiously and profanely employing his Wit in deriding and blaspheming the Saints.*” And yet, such is my *Modesty*, and humble Imitation of *your Humility*, I desire to succeed no better against *Methodism* than he did against *Popery*.—But here, it seems, I am greatly mistaken. For, “*By irreligious Banter, I have unhappily fixed upon a most improbable and ineffectual Remedy for recovering the Methodists out of their Extravagant Freaks.*” If so, why are you so pettish? Why so wrathful? I might rather expect an *Address of Thanks from Whitefield and Company*.

But, to *compound* the Matter with you by a plain Truth, my *Manner* of writing
(whether

(whether with *Levity*, or *Gravity*) affects not in the least the *Merits of the Cause*. The *Enthusiasm* is exactly the *same*, neither more nor less, better or worse. The only *Question* to the *Purpose* is, whether I have made my *Quotations justly and fairly*? Let this be *supposed*, 'till 'tis *disproved*. — Something however more *serious, horrible, and shocking*, will appear toward the End of this *Second Part*, and especially in the *Third*; where the *Nature of the Subject* will be apt to raise *Abhorrence and Indignation* rather than *Laughter*. For, contrary to my *Intention*, I am forced upon a *Third Part*; your *Enthusiasms are so many*. Nor had I exactly enough computed the *Number*, or considered the *Virtues*, of your *Consecrated Beads*.

Before you *Attack* my *Comparison* in *Form*, I find you *nibbling* at my *Title-Page*: In one Place, “ 'Tis not restrained P. 7. enough to Answer my *Principal Design* :” In another Place, “ 'tis too much restrained; P. 20. you would have me make an *Addition* to it, and let it run thus, The *Enthusiasm and Imposture*, &c.” I stand corrected, and have no *Objection* to your *Amendment*. Consider however, that before you meddled with my *Title-Page*, you should have consulted your *Grammar*, and made *Sense* of your own.

But I shall not so easily give up my *Parallel of the Montanists*. I find it sticks too close, is pinching, and makes you wriggle. You want sadly to get rid of it; for which you assign some *doughty Reasons*. “ You omit, you say, making any Reply to my Account of the Montanists, because 'tis quite foreign to my Title-Page, and also to my Principal Design;” that of Comparing you with *Papists*. You know that I introduced the *Montanists*, to shew that the *Spirit of Enthusiasm is always the same*. And though the *Montanists* were no *Papists*, they were *Heretics*, full of *Impostures* and *Impieties*; in a Word, the *Methodists* of their Times. And why should you turn away your Face from your own *Likeness*?— But you have another Reason; “ *The Account of the Montanists being not founded on Writings of their own; and so at the best very Precarious.*” Did I say, the Account was *not founded* on their own Writings? Did I not expressly say, that our *Accounts and Extracts of their own Writings* were collected from the *best Historians* of those Times? And supposing they had *not* been founded on their own Writings; must they therefore of Course be *Precarious*? Doth *no History* deserve *Credit*, but what was written by the *Actors*? What then becomes of the *Faith* of almost all History? And is every Thing *right* and *true* which

Men

P. 2.

Ibid.

Men write concerning *Themselves*? Well then! *Your Accounts, Journals, &c.* are wrote by your *Faithful Self*: Therefore not *precarious* and *uncertain*. But yet, you now own you have written Things *worse than Precarious*; Things *absolutely and confessedly false*. And had you died, and the *Mythic Dove* fled away to *Heaven*, before your *Recantation*; these *Falsities* must have passed upon the World for *Infallible Truths, Revealed from above*.

In the same Page you catch me tripping, and even falling into an *Inconsistency*. I had charitably supposed, that the *Methodists* might *perhaps* set out from *real Motives of sincere Piety*, adding afterwards, “their P. 9. setting out with warm *Pretences to Reformation*.” Your Remark is, “If by *Pretence* I mean a mere *Hypocritical Pretence*, I am then guilty of a Self-Contradiction.” But may not your *Motives be sincere*; and yet your *Pretences to Reformation* be *idle, and vain, and absurd*? (For I did not say *Hypocritical*.) And is not the World fully sensible *what Sort of Reformation* has always been the Aim of *Enthusiasts*? As to your *Question, how can Pretence and Reality be reconciled*? We are agreed: My whole *Comparison* has proved they *cannot*; and your *Recantation* has confirmed it.

But I am like to be in a *worse Condition*: P. 10.
 “having said what I can't *prove*, and *confessedly*

fessedly exceeded the Bounds of Truth." And how so? Why it seems I have said that "the Methodists *began* their Adventures with *Field-Preaching*; and yet quite the *Contrary* is notorious from my own Words, *After* the *Methodists* had traduced the Clergy in their own *Churches and Pulpits*, they set about this pious Work of Defamation *more* heartily in the *Fields*. Here, you say, *my Parallel fails at first setting out, myself being Judge.*"

And was I not, my good Friend, *kind and candid* in not reckoning your *Pulpit-Abuses* among your *wild and extravagant Adventures*; in not laying the *Adventures* to your Charge, 'till you broke into *Open Irregularities* by inviting a *Rabble* into the *Fields*? And was I not *right* in dating the *Commencement* of your *Adventures* from P. 13, 15. that Time? You say, *No*. "That in *Reality* the *Methodist Adventures* were *begun in the Church, before you took the Field.*" Be it so. But this is your *own frank Confession*; and no Part of *my Charge*.

Do you think the *Popish Field-Preachers* did not first learn their *Lesson*, took no *previous Steps*, made no *Provision*, before they set out upon their *Expeditions*? Read their *Legends*, and be convinced. Read but the Beginning of the *History* of that *Renowned Knight-Errant Don Quixote*, (a *good Catholic* too) and you will find, how
" he

“ he prepared himself by reading *Books of Chivalry*, for which he had an *Extravagant Fondness*; filled his Head with *wild Projects*, which turned his Brain; had frequent *Disputes with his Parish-Priest*; furbished up his *Armour*, and buckled it on:—All this, before he actually sallied forth upon his *Adventures*, in order to redress all Grievances, and correct all Exorbitances: before he desperately encountred the *Windmill*; or combated the *Devils* in the Shape of *Cats*; or (as *Sancho* brags) lodged at the *Inns*, all at Discretion, and the D—l a Farthing to pay.”

And now, Sir, how have I been guilty of an *Untruth*; or how doth my *Parallel fail*, myself being Judge? The *Fact* you own, both of *Popish* and *Methodistical Field-Preaching*; you glory in it. And of what Moment is the precise Time of the *Commencement* of your *Adventures*? What have you gained? Unless it be throwing Dust into the Air, to blind the Eyes of your Followers; or maintaining your *Right* to a Litigious and Cavilling Humour.

“ You thank me for informing you, that P. 11.
Field-Preaching was formerly practised in this Nation: you are glad it was so; and immediately ask, *Why then such a Noise about it now.*” This Practice, Sir, occasioned an *Act*, or *Acts*, against *Field-Preaching*, (and I conceive not yet formally, or virtually,

tually, Repealed) because such Meetings were *Enthusiastical, Seditious, and Mischievous*. You indeed are glad of this: but it affords sufficient *Reason* for making *some Noise about it now*. Observe only the Weight and Tendency of your Argument: The *Dominicans, Jesuits, Franciscans, &c.* did formerly, in a *Wild, Fanatical and Irregular* Manner, employ their Talents in corrupting and deceiving Mankind with many *false, scandalous, and wicked Tenets*, to the prodigious Injury of the *Public* and *True Religion*: This Havock they made of *Civil and Religious Truth and Happiness*, under the *Mask of Sanctity*; by *Blasphemous Pretensions and Claims to Inspiration, Divine Calls and Directions*, and Variety of other *Frauds*. *Why then such a Noise about them now?* Or what Occasion of any *Opposition* to those, who are now *Reviving the Method*, and are compassing the *same End by the same Means?* Thus *Potent* is your *Way of Reasoning*: and so *effectually* you get clear of these *unlucky Papists*.

P. 11. As to "*some Degrees of Vanity, unobserved Vanity, which you say you cannot now remember;*" have but a little *Patience*, and your *Memory* will soon be refreshed.

P. 12. In Defence of your Conduct, you ask, "Can you recollect no *earlier, or more unexceptionable Field-Preachers* than the *Papists?* What think you of *Jesus Christ,*
" and

“ and his *Apostles*? Were they not Field-Preachers?” And will you never leave off your *inexcusable Pride* in comparing yourself to *Christ*, and his *Apostles*? Will you still persist in this *Presumptuous Sin*? Will you do it again and again in this very *Pamphlet*, wherein you have sadly bewailed your *Speaking in a Stile too Apostolical*? You have owned your Pretences to *Inspiration*, and speaking from the *Spirit of God*, to be *False*: and if you own their *Inspiration and Divine Mission* to be *True*; your *Comparison* fails in the most *Essential Point*. You have but *Two Ways* of making your *Parallel* stand; and you may take your Choice. You must prove, either that you are *Inspired and Commissioned from on High*, like *Christ* and his *Apostles*; — or that *They* were such *Enthusiasts* as yourself.

Your Attempt to wipe off the *Black Art* P. 15, 18; of *Calumny*, and even to retort it upon myself, is really a *Master-piece*. “ You own your *Speaking against the Clergy* was not in the *Spirit of Christ*, or with the like *Divine Authority*; and that there was *too much Severity* in your *first Zeal*. All therefore you would infer is this, that what some may term *Gall of Bitterness and black Art of Calumny*, may be *Nothing* but an *Honest Testimony* against the *Corruptions of a Degenerate Church*. And you justify your *Zeal* by the *Examples of John Baptist*

and St *Stephen*, who called the impenitent and hardened *Jews*, *A Generation of Vipers, stiff-necked, and uncircumcised in Heart and Ears*, always resisting the *Holy Ghost* :—of our *Saviour*, denouncing no less than *Thirteen Woes* against the *Scribes and Pharisees* :—of *Isaiab* and *Jeremiah*, condemning the wicked Men of *those Days*.

Truely, Sir, you have much *mended* the Matter ; and drawn a most *Conclusive Inference*, from your *Confession* of *not speaking* against the *Clergy* with a *Christ-like* or *Apostolical Spirit*,—of too much *Severity* in your *Zeal* ; and when you say “ The *Methodists* for some Time have *laid down* a *Trade*, which I am *taking up*.

And how am I *taking up* this Trade of
 P. 17, 18. *Calumny* ? To prove this, “ You gather some of my *Flowers* on this Occasion ;—*This Dangerous and Presumptuous Sect*—*Strolling Predicants*—*Itinerant Enthusiasts*—*Methodistical Enthusiasts*.” To which I *answer* ; If this be *Calumny*, it comes out of your *own Mouth* : you have *confessed*, or *boasted* of, every Word and Syllable of it.
 P. 31, 33, 35. — You have *Confessed* “ mingling *Wild-Fire* with your *Zeal* : to groundless *Pre-tences* to *Inspiration*, to imposing your *own Spirit* upon the World instead of the *Spirit of God* (the very *Essence* of *Enthusiasm*) you *plead guilty* : *Presumption* among some of your *Sect* you *readily grant* :— And
 you

you boast of wandering into several Parts of the P. 13, 41.
World, as a Preacher: You glory in taking
the Field." And now I readily agree, that
" these Flowers (growing in your own Gar- P. 18.
den) are not of a very Scriptural Scent."

But you ask, " why must I disturb the P. 18, 19.
Dead, rake into their very Ashes, and call
up Mr Seward's Ghost in order to terrify
the Reader?" If this be such a Terrible
Crime, who has done it more than the
Methodists? Who more than yourself? You
have treated the Author of the whole Duty
of Man, and Archbishop Tillotson, in a
most Scurrilous Manner: in this very
Pamphlet you have raked into the Ashes of
Luther, Calvin, Zuinglius, Cranmer, Rid-
ley, and Hooper; nay of Paul and Bar- P. 45.
nabas; and have freely censured their
Faults. You urge, " that Flowers enough P. 18.
might have been gathered out of Mr Wes-
ley's Journals and your's: and I might let
your dear warm Friend, your Fellow-
Traveller Seward, lie undisturbed. What
hath he done?" I doubt, Sir, your have
been dabbling in a Play, and learned your
Reasoning from the Facetious Knight;
" No, my good Lord, banish Peto, banish
" Bardolph, banish Poins; but for sweet
" Jack Falstaff, kind Jack Falstaff, true
" Jack Falstaff, valiant Jack Falstaff, —
" banish not him."

In plain Truth, (for I beg Pardon for rashly touching upon a *Play*) Mr *Seward* Published a *Journal* full of *Calumny, Enthusiasm, dangerous and presumptuous Tenets*, still working warmly in the *Methodists*: but he must not be touched, because he is *dead*. And your *Rule* must be acknowledged a very *Expedient* one. For *then*, had your *good Self* died before your *Recantation*, all your *Confessed Falsities and Impostures* must have passed for *Sacred Truths*, without any *Examination* or *Contradiction*. Then no *Antient Heretic*, no *Infidel*, no *Enthusiast*, no *Broacher* of the most *wicked Doctrines*, could ever be called in *Question*. And (to the great Comfort of your Heart) *then* the *Fanatical wandering Ghosts* of *St Francis* and *Ignatius* had not been called up, to *haunt and stare you in the Face*. To make you as easy as I can;—Seeing I shall have Occasion to call up the *same Ghosts* again; I give you previous Notice, that you may not be *frighted*.

P. 30. In the mean Time you don't consider what a *Fright* you have put *me* into. For, besides "leaving me to Mr *Wesley's Correction*," you bolt out suddenly with "Something *SO Extraordinary* in my *17th Section*, that it calls for a *Remark*." You *startle* me; you put me in a *Panic*. But I must stand the Shock.—Out it comes, that "I have called *Instantaneous Conversion*

Conversion a Fanatical Peculiarity.” Is this your *Something SO Extraordinary*? I suppose *not*. It must lie in your following *Remark*; “ I *presume* *Instantaneous* *Regeneration* must be a *Fanatical Peculiarity* also. What then becomes of that “ *Diana* of the present Age, *Baptismal* “ *Regeneration*, which must be *Instantaneous*?” By this Time I begin to *recover my Senses*, and be able to *speak*. You, Mr *Whitefield*, may be as *Presumptuous* as you please: I *presumed not* to say any such Thing: I neither mentioned, nor thought of, *Baptismal Regeneration*. But IF I had; Oh! how you would chastise me?— I answer very *Laconically*, IF.—Moreover I *ask* you, why you will talk at this *idle*, and even *wicked* Manner? What St *Paul*^{Titus,} expressly calls *the Washing*, or *Laver*, of^{v. 3.} *Regeneration*, you profanely *Christen* by the *Heathenish* Name of *Diana*. “ *Baptismal* *Regeneration* is the *Diana* of the present Age.” Take again therefore your own Words, *Pretty Language this, Sir!* Such^{P. 15.} as ought once more to bring you to your *Penitentials*, and extort another *Alas! Alas!*

Again, you charge me with “ calling^{P. 31.} *Assurances of Salvation* another *Presumptuous Imagination*.” I did so. And you return to your old prevaricating Trick of making me *say*, what I did *not* say; and
changing

changing the Term by slipping in the Word *Faith* instead of *Salvation*, you immediately ask, “ Is Assurance of *Faith* then, in “ your Opinion, a *Presumptuous Imagination?*” Whence you run on *Arguing*, —as *wisely* as you did before.

P. 33, 34. As I have chiefly consulted your *Journals*, you tell me, “ that in this I have acted *wisely* enough for my Purpose, but not *candidly*; since there were *Later Writings* of your’s, which might as easily have been procured.” Indeed, Sir, I did not care to *lose* so much *Time*. Nor probably would your *Later Writings* turn out much to your *Advantage*. But supposing the best, mind the *Prettiness* of your Argument:— It was the *Comparer’s Purpose* to discover Mr *Whitefield’s Enthusiasms*; and therefore he ought not to look for them where they *were to be found*, but where they *were not*.

P. 5. So much for your acute and judicious *Remarks*. Let us proceed to your *Confession*, and *Recantation*. For “ *undeserving* as my *Pamphlet* was, it has served a good *Purpose*, and been the *Means* of your *rectifying Some Mistakes*.” And you have kindly given us a Lick of the “ *Honey that came out of the Eater*.”

P. 34. *After* you have *rectified your Mistakes*, and *Confessed* them, you say indeed, “ that this

this was *not* extorted from you by *my Pamphlet* :” Which a *Captious* Person might take for a Sort of *Self-Contradiction*. But I regard not that ; seeing either Way the same *good Purpose* is served.

Accordingly, a *Regard* to the *Common Benefit* inclines me to enumerate your *Retracted Mistakes* ; and *Common Justice* to acknowledge a great *Appearance* of your *Ingenuous and Sincere* Mind, and Conduct.

“ You confess *too much Severity* in your P. 17, 19.
 “ first Zeal, by far too much against Arch-
 “ bishop *Tillotson* :—Young awakened Per- P. 22, 34.
 “ sons are apt to run into *Extremes*, which
 “ fall off when they have received the
 “ *Spirit of Adoption* ;—your *Journals* were
 “ some of your most *early* Performances,
 “ in the *very Heights* of your first *Popu-*
 “ *larity* ; which is apt to make the *strongest*
 “ *Head run giddy*, and do Things, which
 “ *After - Experience* and *riper Judgment*
 “ teach them to *correct and amend*.—You P. 27.
 “ retract with all your Heart your having
 “ desired or prayed for *Ill-Usage, Perse-*
 “ *cution, Martyrdom, Death, &c.* as pro-
 “ ceeding from an *Irregular*, though *well-*
 “ *meant, Zeal* ; now finding yourself *no*
 “ *Ways so disposed*.—As to the *Doctrine* of P. 32.
 “ *Assurances*, you readily grant that some
 “ of the *Methodists* who really *had not this*
 “ *Assurance*, have *Presumptuously* imagined
 “ they *had it* ; there being *Counterfeit* as
 “ well

- P. 38. “ well as *Current Coin*.—You confess, you
 “ were followed with the *Hofanna’s* of the
 “ Multitude; and your too strong Ex-
 “ pressions concerning *Absolute Reproba-*
 “ *tion*;—and your *exposing* your Friend
- P. 39. “ Mr *Wesley*:—that in the *Collection of*
 “ *Letters* (written by the *Methodists*) many
 “ Things were *very Exceptionable*; which
 “ therefore have been *Suppressed* for some
 “ Years:—that you don’t *now* approve of
 “ making a *Lottery of the Scriptures*:—
- P. 40, 41. “ that your *Mistakes* and *Blunders* have
 “ been *frequent*; and when you are made
 “ *sensible* of any more, they shall be *pub-*
 “ *lickly acknowledged and retracted*:—that
 “ when you carried *high Sail*, running
 “ through a whole Torrent of *Popularity*
 “ and *Contempt*, you have been in Danger
 “ of *oversetting*:—that you mentioned
- P. 42. “ *Divine Communications* with some De-
 “ grees of *Vanity*: Something of our *own*
 “ *Imagination* may *possibly* be *blended* with
 “ *Methodism*; nay, that *Imagination* has
 “ *mixed* itself with the Work *cannot be*
- P. 43. “ *denied*:—You confess many *Offences* and
 “ *Divisions* among yourselves, and own it
 “ *must needs be* that such *Offences* come.”
 — Lastly, when I charged the *Methodists*
 with stealing the *Sacred Fire* from Heaven,
 by bold Pretences to *Revelations, Inspira-*
tions, &c. and asked where will these bold
Enthusiasts stop? (Compar. p. 48.) your
 Reply

Reply is, “ I answer for *one*, even here,
 “ *Sir*. And I will *freely and readily ac-*
 “ *knowledge*, that you and *others* have had
 “ too much Occasion for *Reflection*, by
 “ several Things that have been unwarily
 “ dropped up and down in my *Journals*.”

Remember then, that by *stopping here* you give up the remaining Parts, and plead *guilty* to the most *Capital Articles* of my Charge; which were, “ *Divine Presences*, particularly Christ *visible* in the Sacrament, *sitting* at the Head of the *Table*, and *talk-*
ing to Mr *Whitefield*;—*familiar Communi-*
cations, and *amorous Conversations with God*;
 —*Extraordinary Revelations, Inspiration*;
Special Directions, Missions, and Calls;
Ecstasies and Visions, &c.”

I would now proceed to your famous *Penitential Letter of Retractions*: but desire first to make a few *Observations* upon the above *Confessions*.

As to those *Extremes* common in your *young Persons*, and *falling off* when they receive the *Spirit of Adoption*; pray acquaint us with the *precise Time* of your *own* receiving it, that we may be certified when you got clear of all such *Extremes*, and attained a *Just Medium*.

When you make *Excuses* for your groundless Pretences to *Inspiration, a Divine Commission, &c.* on Account of your most *early Days*, and in the *Height* of your
 b first

first *Popularity*, when your *Head* was *giddy*; you hereby *confess*, that you was *most Popular*, when you was the *greatest Liar*; best *loved* and *admired*, when you seduced the Multitude by *Cheat* and *Imposture*. And what a *fine Compliment* is this to your *Followers Understanding*, and your *own Integrity*? What *Fools* have you made of *them*, and what a *Kn—* of yourself?

P. 38. When you received the *Hosanna's of the Multitude*, I really thought it an *Error of the Press* for *Huzza's*. But you confess that "*Hosanna* was your own Word: *wrong and unguarded*, but not intended to convey a *Profane Idea*." *Wrong and unguarded!* What a *tender Expression* of this great Offence? And how possibly could your own Mind abstract from *Profaneness*—an *Application to yourself* of the *Divine Honour* paid to the *Adorable Redeemer* of Mankind? the Word indeed hath formerly been used in *Acclamations* to some *outrageous Enthusiasts*. And particularly, Sir *James Ware* (*Hunting of the Romish Fox*, P. 229—) relates of "*one Anth. Nugent, a Popish Priest*, that he was one of *James Naylor's Disciples*, and went before him through the Streets of *Bristol*, crying out *Hosanna*." I presume you again "*thank me for acquainting you with these*
former

former Instances, and are glad they were practised in our Nation several Years ago."

Whereas you was in Danger of *over-setting* from a Torrent of *Popularity* and *Contempt*; —I congratulate you on your present *less dangerous* Situation: your *Popularity* is pretty well over; for the *other*— you must take your Chance.

Whereas you say, "The Offences and Divisions among yourselves were about some *Non-Essentials*;"—Is this the *Truth*? And will you *stand* to your Words? Can differing about *Non-Essentials* be reconciled to your accusing each other of preaching *Damnable* and *Essentially-Erroneous* Doctrines,—*horrid Blasphemies*, *another Gospel*, &c? (Which will appear anon.) This being the Case, 'tis plain you quarrelled about *Essentials*, or else you are mutually *False Accusers* of your *Brethren*. Either Way, there is something *Essentially Unchristian* among you.

But come we now to your *Penitential Letter*, wherein some of your *Cant* is *Recanted*, and we are taught to confess your *ingenuous and sincere* Dealing. "To convince me that this is the real Language of your *Heart*, and not extorted by *my Pamphlet*, you produce an *Extract* of a *Letter* to a worthy Friend in *South Carolina*; and published, with very little

P. 34.

Alteration, in *Scotland* Months ago. Dated *June 24, 1748.*" Whereby I am indeed convinced of your *Temper*. You will do nothing by *Compulsion*: nothing shall be *extorted* from you. But let you alone; and you will confess as much *Enthusiasm* and *Imposture* as one could wish. May I have the Liberty, Sir, to ask, *Why* this *Confession* was sent privately to a Friend in *Carolina*, and not to your *own Countrymen*? *Why* did you suffer your *Followers* to lie so long under a *Delusion*? And not publish your *Recantation* immediately, as soon as you found yourself both *deceiving, and being deceived*? *Why* published in *Scotland* rather than in *England*? And who knows whether this Part of the Nation would have been blessed with *any* Publication, unless it had been *extorted by my Pamphlet*?

That you may have *full Justice* done you, and as your farther *Retraction* will appear clearest in your own Words, it may be proper to *reprint the Letter*.

*On Board the Brigg Betsey, Captain P. 35—
Esteen Commander*

June 24th, 1748.

Reverend Sir,

“ **Y** Esterday I made an End of revising
“ all my Journals—Blessed be God
“ for letting me have Leisure to do it—I
“ purpose to have a new Edition before I
“ see *America*—Alas! Alas! in how
“ many Things have I judged, and acted
“ wrong! I have been too rash and hasty
“ in giving Characters both of Places and
“ Persons—Being fond of *Scripture Lan-*
“ *guage*, I have often used a Style *too*
“ *Apostolical*, and at the same Time I have
“ been *too bitter* in my Zeal—Wild-fire
“ has been mixed with it; and I find I
“ have frequently wrote and spoke too
“ much in my own Spirit, when I thought
“ I was writing and speaking entirely by
“ the Assistance of the Spirit of God—I
“ have likewise too much made Impres-
“ sions, without the written Word my
“ Rule of acting; and too soon, and too
“ explicitly, published what had better
“ been kept in longer, or left to be told
“ after my Death. By these Things, I
“ have given some *wrong Touches* to God’s
“ Ark

“ Ark, hurt the blessed Cause I would
 “ defend, and stirred up needless Opposi-
 “ tion—This has humbled me much since I
 “ have been on Board, and made me think
 “ of a Saying of Mr *Henry's*, *Joseph had*
 “ *more Honesty than he had Policy, or he*
 “ *never would have told of his Dreams*—At
 “ the same Time, I cannot but bless, and
 “ praise, and magnify that good and graci-
 “ ous God, who imparted to me so much
 “ of his *holy Fire*, and carried me, a poor
 “ weak Youth, through such a Torrent
 “ both of *Popularity and Contempt*, and
 “ set so *many Seals* to my unworthy Mi-
 “ nistrations—I bless him for ripening my
 “ Judgment a *little more*, for giving me to
 “ see, confess, and I hope in some Degree
 “ to *correct and amend* some of its Mistakes
 “ —I thank God for giving me Grace to
 “ embark in such a *blessed Cause*, and pray
 “ him to give me Strength to hold on,
 “ and increase in Zeal and Love to the
 “ End—Thus, dear Sir, I have un-
 “ burdened my Heart to you—I look
 “ upon you to be my *Fidus Achates*, and
 “ therefore deal thus freely.—If I have
 “ Time and Freedom before we land, I
 “ think to begin and write a short Account
 “ of what has happened for these seven
 “ Years last past; and when I get on Shore,
 “ God willing, I purpose to revise and
 “ correct the first Part of my Life.”—

The

The *Principal* Point here, and what immediately strikes the Eye, is your free *Confession*, and doleful *Lamentation* of having frequently *Imposed* upon the World, and *seduced* your *Followers*, by *Falshood* and *Deceit*; and that too in a Matter of the *highest Concern*, the *Salvation* of their *Souls*. You have confessed yourself an *Enthusiast*, and consequently *justified* me in bringing such a *Charge*. “ In many Things acted and judged *wrong*, been bitter, particularly in giving *Characters*.” Which proves your Trade of *Calumny*. “ Often used a Style too *Apostolical*.” And why will you continue it, and so *often, again* in this very *Pamphlet*? “ *Wild-fire* has been *mixed* with your *Zeal*, and with God’s *Holy Fire*;—you have wrote and spoke in your *own Spirit*, and put it upon the World *entirely* for the *Spirit of God*:—have made *Impressions*, and not the written *Word of God*, your *Rule of Acting*.” And this I hope you will own to be *Genuine Enthusiasm*, and in the *bad* Sense of the Word.

These Things you have *Acknowledged*, *Bewailed*, and *Retracted*: and would be thought, no Doubt, to act *Ingenuously*, and speak *Sincerely*.

Considering therefore all your *Confessions* and *Retractions* of your Fanatical Sallies, had I the Honour and Happiness of being one of your *Sect*, I should propose an *Ad-*
dress

dress to you (with great Submission) in the following Manner. “ We are, Sir, of the
 “ Number of those, who have attended
 “ your *Person* and *Doctrin*e; allured by
 “ your *sanctified Pretences, and high Claims.*
 “ Being perswaded first into a bad Opinion
 “ of our *proper Pastors and Churches,* we
 “ followed you into the Streets, the Fields
 “ and Desarts. We *crowded, hugged, kissed*
 “ *you*; made you *Presents* and *Entertain-*
 “ *ments* receiving you as an *Apostle, or*
 “ *Angel from Heaven.* And this too at the
 “ very Juncture of *Time,* when you was
 “ the most *Deceitful Worker,* and grievous-
 “ ly *seducing your precious Lambs.* For
 “ at length we find you declaring, that
 “ your *Infallible Instructions,* and which
 “ we devoured as so many *Oracles,* were
 “ but so many *Mistakes, Blunders, or Lyes.*
 “ Your being guided by *Impulses* and *Im-*
 “ *pressions,* and teaching us to depend upon
 “ them as *certain,* is now acknowledged
 “ to be a *precarious* and even *false Rule,*
 “ usurping the Place of *God's Word:*
 “ Though you once assured us, it was as
 “ easy to know when the *Spirit* made an
 “ *Impression* on the *Soul,* as to feel and
 “ know when the *Wind* makes an Impres-
 “ sion on the *Body.* You taught, that
 “ our *Assurance of Salvation* was clearly
 “ written upon the Heart, as by a *Sun-*
 “ *Beam*; whereas now, Alas! Alas! we
 “ only

“ only *Presumptuously* imagined that we
 “ had it. You made your Boast of a
 “ *Divine Mission; Special Calls and Di-*
 “ *rections from Heaven; Inspirations, Com-*
 “ *munications, Conversations Face to Face*
 “ *with God; which by your later Account,*
 “ and *Confession*, were all *mere Fancy and*
 “ *Fiction*, and the Product of a *fertile In-*
 “ *vention*. You have climbed up, and
 “ *stole* the sacred Fire from *Heaven*;
 “ have even *Deified* yourself, and put
 “ your *own Spirit* in the Seat of the
 “ *Holy Ghost*. You confess you have
 “ scattered *Wild-fire* among us, whereby
 “ we felt strange and unusual Burnings,
 “ and some of us have been terrified *out*
 “ *of our Senses*; without any Warning to
 “ keep our *Distance*, out of the Reach of
 “ this *dangerous Composition*. Seeing then
 “ you have thus shammed us off with
 “ *Counterfeit Coin* instead of *true Sterling*,
 “ and have owned yourself a *Cheat* and
 “ *Impostor*; what remains, but to leave
 “ you to yourself, and return to our native
 “ Fold? A *Stranger* will we not follow,
 “ but will flee from him; who *Confessedly*
 “ came not in by the Door, but *climbed up*
 “ *some other Way*. Remember, that at best
 “ you are now but a *common Mortal*, upon
 “ a Level with *ordinary Churchmen*: strip-
 “ ped of your *Extraordinary Celestial*
 “ Endowments, and *Supernatural Powers*,
 c “ you

“ you can henceforth only make a Figure
 “ from your *natural or acquired Abilities.*”

Oh ! what a Fall is there ?

P. 20.

I was going on ; but am suddenly
 stopped by your reasonable *Munition* ;
 “ But hold, Sir : And before you run
 “ yourself quite out of Breath, I intreat
 “ you to stop a little, while I put to you
 “ a few *Questions*. Believe you that I am
 “ perfectly in *earnest*, and have made an
 “ *Absolute Recantation* ? Do not I insert
 “ divers *Softenings, Reserves, Salvos,* and
 “ *Exceptions* to my general *Confession* ?” —
 I cry your Mercy, Sir ; 'tis very true. And,
 to save you the Trouble, I shall recollect
 some of them : But then, I fear, some
Doubts may arise about your *Sincerity*.
 Accordingly here follows an *imperfect* and
rough Draught of what you might *truely*
and justly plead ; and to which I shall not
 have the Face to make *any Objection*.

“ Whereas I *George Whitefield* have
 “ made ample *Confession* and *Retraëtation*
 “ of my *Enthusiasms* and *Impostures* ; I do
 “ hereby (to prevent all *Misconstruction*)
 “ claim the Privilege of *explaining* myself,
 “ in *what Sense*, and *how far*, my Words
 “ are to be understood. Saving to myself
 “ likewise the Benefit of *future Ex-*
 “ *ceptions*, &c. In *general* I plead, that
 “ in

“ in my *deepest* Confessions of my most
 “ *heinous* Offences, I only acknowledge
 “ *Mistakes*, or *Blunders*, speaking and
 “ writing some *wrong and unguarded*
 “ *Things*, Things *unwarily dropped up and*
 “ *down*, *Want of Caution*, with other tender
 “ and *gentle* Expressions. And *Malice*
 “ itself must allow these *Softening*s to be
 “ an *Extenuation* of *Guilt*.—Moreover,
 “ even of these *Mistakes*, &c. I have not
 “ relinquished, nor *desired* to relinquish,
 “ *All*; but only a *Part* of them; and that
 “ *Part* too not *Entirely*. For my *very*
 “ *Words* are, ‘ I bless God for ripening my
 “ Judgment a *little more*, for giving me to
 “ *see and Confess*, and I *hope* in *some Degree*
 “ to correct and amend *some* of my *Mis-*
 “ *takes*.’ And am I not here sufficiently
 “ upon the *Reserve*?—’Tis true, I confess
 “ and lament many *Falshoods* and *Enthusi-*
 “ *asms* published in my *Journals*: but ’tis
 “ true also, that I am only sorry for doing
 “ this ‘ *too soon*, and *too explicitly*; and
 “ declare that what I am now ashamed of
 “ had been better *kept in longer*, or left to
 “ be told *after my Death*.’ And hereby
 “ I might have avoided this *Shame* of a
 “ *Recantation*: a noble *Legacy* had been
 “ left to the *Bands* and *Societies*; who
 “ would have been entitled to the *Honour*
 “ and *Profits* arising from my *pious Fal-*
 “ *lacies*: my *Untruths* and *Deceits* had never
 “ been

“ been known ; because no *Candid* Person
 “ would have *raked into my Ashes* to con-
 “ tradict me ; and I *could not* have con-
 “ tradicted *myself*.—I do indeed publickly
 “ acknowledge that my *Dreams* were not
 “ from *Heaven*, but mere *Illusions of Fancy* :
 “ and yet observe how Artfully I compare
 “ my Case with that of *Joseph* ; and say,
 “ that my publishing them as *Divine*
 “ might perhaps be *Impolitic*, but was no
 “ Impeachment of my *Honesty*.—

“ To be more particular. As to *Vanity*
 “ and *Pride*,—I have often confessed and
 “ bewailed the *Naughtiness of my proud*
 “ *Heart* ; and when *proud Hellish* Thoughts
 “ used to crowd in upon me, have Prayed
 “ to *God*, ‘ Give me *Humility*, or I perish.’
 “ —But pray remember how I *soften* this
 “ into *some Degrees* of *Vanity*, and those
 “ either *unobserved* or *forgotten* : and that I
 “ still desire to retain a proper *Share of decent*
 “ *Pride*. For when my Heart was stirred
 “ up to pray against *Spiritual Pride*, my
 “ express Words were, that *God* would
 “ always keep me *humbled* only in *some*
 “ *Measure*. The very *worst* and *highest*
 “ Instance of *Vanity*, that of applying
 “ *Hosanna's* to my dear *Self*, which too,
 “ hath laid me low before *God* and *Man* ;
 “ —this I have brought down to a Thing
 “ *wrong and unguarded*, but not intended
 “ to convey a *Profane Idea*.

1 Dealing,
 P. 71.

P. 38.

“ I have

“ I have maintained the Doctrine of
“ *Absolute Reprobation* so *stiffly*, and to that
“ *Degree*, as to be charged by Mr *Wesley*
“ with *horrid Blasphemy* ; and my *Enemies*
“ say, he hath confuted me in a strong
“ and *masterly* Manner. But by my *Con-*
“ *fession* this dwindles away into my having
“ *dropped some too strong Expressions*.—

“ If I am forced to own that I have
“ *traded the Clergy* ; but for some Time
“ *laid down* the Trade of *Defamation* ; you P. 15-18.
“ see how soon I *take it up* again ; and
“ defend myself by the *Example* of the
“ *Apostles* ; (though I own not with the
“ *same Spirit*, or *Authority*) and make
“ *them* as great *Slanderers* as myself.

“ If I lamentably acknowledge my ha-
“ ving *often* used a Style *too Apostolical* ;
“ you see now *quickly* and *frequently*
“ I start up again in the Form of an
“ *Apostle*.

“ One of my most *important* and *glaring*
“ *Recantations* is this. The Author of the
“ *Comparison* asking, ‘ Where will these
“ bold *Enthusiasts* Stop ? ’ Proceeds to our
“ most avowed but most *Presumptuous*
“ Claims of *Inspiration*, *Revelations*, *Com-*
“ *munications with God*, *Special Calls*,
“ *Divine Missions*, and the like. Here I P. 33.
“ instantly *stop short* ; am pricked in Con-
“ science, howl and cry, renounce and
“ give up these *Blasphemous Pretences*.

But

“ But then fail not to observe with what
 “ *Softening* and *Reserve* I make my *Re-*
 “ *treat*. They are Things *unwarily* drop-
 “ ped up and down in my *Journals*. And
 P. 41, 42. “ I positively insist, that *some* of my In-
 “ spirations, &c. are not *groundless* and
 “ *pretended*, but really *from above*. Ac-
 “ cordingly mind how I have confounded
 “ *the Ingenious Author of Considerations on*
 “ *the Conversion and Apostleship of St Paul* ;
 “ who has ventured roundly to Assert that
 “ *ALL the Divine Communications, Il-*
 “ *luminations and Ecstasies of the Methodists*
 “ sprung from no other Sources but *Self-*
 “ *Conceit, Vapours, and Imagination*. I
 “ say this is quite unbecoming to *Young*
 “ *a Convert*. Nor shall I regard any
 “ Reply, as if this were a malicious or un-
 “ mannerly *Reflection* upon an *Excellent*
 “ *Person* ; or quite misbecoming *me*, who
 “ was so *Young a Convert to Enthusiasm*, and
 “ but so *Young a Convert* again to some
 “ *small Share of Common Sense*. This is a
 “ mere *Trifle*, in Comparison of the *Ad-*
 “ *vantage* I gain by my *Reserves* and *Ex-*
 “ *ceptions* : whereby it lies still in my
 “ Power to fix what Portion I please of my
 “ *Fancies and Pretences* upon Heaven ;
 “ and henceforward to put the same Trick
 “ again upon the *Dear Innocent Lambs*.
 “ Nor can the *Comparer himself* escape
 “ the Effects of my Saint-like *Artifice and*
 “ *Management*.

“ *Management*. I own the *Enthusiasms*
 “ which he has *ferretted* out of my
 “ *Journals*: but then I have cunningly
 “ sent him to an *empty Bury*, my later
 “ Writings, where he can find *nothing*.—
 “ I own too, some of his *Popish Parallels*
 “ are exact enough. But what am I the
 “ worse for treading in a Popish Track?
 “ Once, or twice, however, I have fairly
 “ caught him without *any Parallel* at all;
 “ and so left him to that *poor Excuse*,
 “ that some of our *Enthusiasms* are un-
 “ *exampled*.

“ What *Wounds* I have given to *Me-*
 “ *thodism* by my *Confessions*, I endea-
 “ vour to bind up again, and heal.
 “ Have I given any *wrong Touches* to *God's*
 “ *Ark*? Still I say, it is *God's Ark*. *Me-*
 “ *thodism* is still *God's Cause*, the *Blessed*
 “ *Cause*. I still glory in having *taken the*
 “ *Field*, continue the Trade, and will con-
 “ tinue it, while I can get *Customers*. If
 “ our *Zeal* be *Irregular*, 'tis likewise *well-*
 “ *meant*. If *Counterfeit Coin* be stirring
 “ amongst us, we deal in *some true*
 “ *Sterling*. Though I have been throw- P. 43.
 “ ing about my *Wild-fire*, 'tis qualified
 “ with a *Mixture of God's holy Fire*.
 “ Though I confess it *Undeniable* that
 “ *Imagination* has mixed itself with the
 “ *Work of Methodism*; yet in the very pre-
 “ ceding Words it comes with a *double*
 “ *Peradventure*,

“ *Peradventure, ‘Something of our own*
 “ *Imagination may possibly be blended*
 “ *with it.’*

“ *As to the grievous Quarrels and Broils*
 “ *among ourselves;—’tis true, we accused*
 “ *each other of teaching Damnable Doc-*
 “ *trines, Doctrines Essentially-Erroneous,*
 “ *a New, and Another Gospel, &c. But*
 “ *I have now whittled away all these rough*
 P. 45. “ *and hard Names, and smoothed them*
 “ *down into ‘Offences and Divisions about*
 “ *some Non-Essentials, such as must needs*
 “ *be among good Men.’ And however*
 “ *intemperate and raging our Heats may*
 “ *be supposed, I prove they were not*

“ *properly the Effects of our own Spirit ;*
 P. 46. “ *because Satan stood close by us, blow-*
 “ *ing up the Coals, in order to raise a*
 “ *Smoke, to blacken the Work of God.*
 “ *And whatever be the Guilt, I have taken*
 “ *Care that our First Reformers, and even*
 “ *Barnabas and Paul, shall come in for*
 “ *Snacks, and be as bad as ourselves.*

“ *Judge now, my Friends, whether*
 “ *the Spirit of Whitefield is not still the*
 “ *same? Whether by these Saving Clauses,*
 “ *Softenings and Exceptions, I have not*
 “ *in some measure Unconfessed my Confessions,*
 “ *and Retracted my Retractions? My*
 “ *Enemies perhaps may be so very un-*
 “ *reasonable, as to Charge me with Saying*
 “ *and Unfaying, Prevarication and Incon-*
 “ *sistency,*

“ *siftency, Disingenuity and Insincerity.*
 “ But when the Way of *Duty* is the Way P. 37.
 “ of *Safety*, I regard not *Consequences*. I
 “ have plainly proved, that at present I P. 25.
 “ am too *Serious* to make *Sport* with my
 “ own *Deceivings*; and they are very wel-
 “ come to confer what *Title* upon me
 “ they please.”

I am, Sir, a little afraid that some
Doubts may arise about your *Sincerity*.
 But for my Part, I acknowledge your *Plea*
 to be *true*; and shall keep my Word and
 Promise of making *no Objection*. How-
 ever, for this Instance of my *Love* and
Friendship, I may expect you to pay some
 Regard to my *Advice*, as to the following
 Particulars: (wherein too all *Methodists*
 have *Reason and Right* to join) especially
 as you say, and your *Demi-Recantation*
 proves, that “ you are not *altogether In-*
 “ *corrigible*.”

You begin your *Penitential Epistle thus*: P. 35-37.
 “ Yesterday I made an End of *Revising all*
 “ *my Journals*.” May it not be Expedient
 to revise them *again, and again*; that *all*
Mistakes may be *Rectified*. For you add,
 “ Alas! Alas! in how *many* Things have
 “ I *judged and acted* wrong.” For the
 Sake of Truth and Right, *specify* exactly
 in *what Particulars*. “ I have been too
 “ *rash and hasty* in my *Characters of Places*
 “ *and Persons*.” Take care to do *Justice*

to such as may have *lost their good Name*; and make *Restitution*, as becomes a *True Penitent*. “ I have *often* used a *Style too Apostolical*.” Be *Punctual*, in relating fairly *when* you spoke as an *Apostle*, and *when not*. “ I have been too *bitter*.” Let nothing but *Honey* drop from your *Pen*. “ I have mixed *Wild-Fire* with my *Zeal*, and with *God's Holy Fire*.” A *fine Composition*, Sir, this! But *distinguish* precisely the *Proportions*; say *when* and *where* you were this *Dangerous Incendiary*; *separate* your *Sulphur* and other *Combustible Ingredients*; *Extinguish* the *Flames*; *cool* your *Brain*, and meddle no more with *Wild-Fire*, “ I have frequently wrote and “ spoke in my *own Spirit*, when I thought “ it *entirely the Spirit of God*.” An *Essentially-Enthusiastic* and *fatal Presumption*! Be therefore *very Exact* and *Explicit* in determining what came from *God*, and what from the *Delusion of Fancy*. And when you have done this, your *Readers* and *Followers* will expect some *clear and distinguishing Marks*, how they may judge for the future between *Divine Inspiration*, and the *Operations of your own Mind*. Retire into your *Mint-Office*; call in all your *Counterfeit Coin*; melt it down; *Circulate* no more *base Money*. Let your *new Coinage* be all *true Standard*, and with a *Mark* that may certainly be depended upon.

upon.—To this End, peruse diligently and calmly *my Comparison*, which will afford you some *gentle* but *useful Hints* towards your *Corrections* and *Emendations*. *Thumb* it, by Day, and *dream* of it by *Night*.—
 “ I have too much made *Impressions*, without the *Written Word*, my Rule of acting.” Invert your Rule; The *Written Word* without *Impressions*. “ I have *Published too soon* what had better been kept “ in *longer*.” Take the preceding Advice, *No Impression*, “ By these Things “ I have given some *wrong Touches* to “ *God's Ark*.” This was *Uzza's Offence*, 2 Sam. vi. 6, 7.
 He was *smitten* for his *Rashness*: so are you. He was an *Intruder*; and meddled (however *pious* might be his *Intention*) where he had *no Business*: so have you.

But as you have *farther Designs*; our *Advice* shall attend you. “ I think of P. 37.
 “ writing a short *Account* of what has
 “ happened for these *Seven Years* last
 “ past.” Take at least *Seven Years* in
 doing it. You have seen the *Fate* of your
former Journals: and if the rest appear
 abroad in the same *Exceptionable Dress*,
 you may occasion some *needleless Merriment*,
 and so be guilty of a most *Horrible Sin*.
 You know how warmly you have declared
 against *Diversions of all Kinds*. And think
 you an *Account* of *more Adventures* will
 not cause *some Diversion*? You may not
 d 2 perhaps

perhaps *intend* such a Consequence ; but remember Mr *Wesley* has proved *Laughing-Fits* to be sometimes *Irresistible*, Cases happening when *no Mortal can help it*.

P. 37.

“ I purpose to revise and correct the “ *First Part* of my *Life*.” An *arduous Labour* I confess. But send up a *Petition* to *Hercules*, to come and help you cleanse this *Augean Stable*. And when *this Dung* is ejected, I am afraid your *Second Part* will want cleansing as much : and likewise the *Ec. Ec. Ec.* of your *Journals*. If you should happen not to be *debarred the Use of Pen, Ink, and Paper*, and my Advice would be kindly received ; I would put you in Mind of the *Poet’s* Sentence, — *Una litura potest* : One Universal Blot will serve : and serve better than so much *blotting* and *blurring*, as will otherwise be needful. Or, for another *Effectual Way*, you may *Purify your Works by Fire*. And as you have already *Confessed, and shewed your Deeds* ; it might be of Service to the *Gospel* (tho’ not to *Methodism*) to bring your *Curious Books together, and burn them before all Men*. Your Method was something of this Nature, when you “ *Suppressed your Letters* ; because many Things in them were *very Exceptionable*, though *good in the Main*.”

Acts, xix.
18, 19.

P. 39.

But hold ! I had best Retract this Advice, so impertinent, so hasty, so unnecessary,

fary, so detrimental to the *Public*. For
 “ *After-Experience, and riper Judgment* P. 34-37.
 have taught you to *correct* and *amend* all
 your *Performances*: and for the future you
 are to come out in a more *unexceptionable*
Dress.” What a desirable and delightful
Spectacle! I almost *long* to have a Peep at
 you in your *Unexceptionable Dress*.—I begin
 to be in an *Ecstasy*.—Now methinks I see
 you, like a *Player* after he hath *Acted his*
Part, stripping off the *dazzling Tinsel*, in
 which he *strutted upon the Stage*:—Now
 like *Presbyter John* tearing away your
Points, Tags, Ribbands, Fringe, Lace and
Embroidery:—Now again (*Paulo majora*
canamus) methinks I see you divesting
 yourself of your *Celestial Garments and Or-*
naments; plucking off your *appropriated*
Blossoms of Aaron's Rod, slipping off the
Child Samuel's Linen Ephod, throwing
Elija's Mantle from your *Shoulders*; and
 modestly standing forth in the ordinary
 Attire of a plain *Gown and Cassock*.

And here I am casting about for some
 of my *Popish Parallels*. But Alas! they
 all prove *Defective*. I find indeed, in
 turning over the *Legends*, the *Virgin* and
 other *Celestial Inhabitants* often descending,
 and bringing *Flowers, Ribbands, and Gar-*
lands to adorn their Male and Female *De-*
votees on Earth. I find too *Copes, Cowles,*
 and other *Vestments* sent down from *Heaven*,
 for

for *Founders of Orders*, and *Favourite Saints*. But I find not that *Humility and Simplicity* in any of them, as to *surrender up*, and *send back* their *Heavenly Presents*, and condescend to make their Appearance in *Mortal Raiment*.

This Particular being so much to your *Honour*, I had a fair Opportunity of *taking my Leave* decently. But a certain *Critical Friend*, pulling me by the Sleeve, would needs put me in Mind of an *Omission* of a *Passage* or two, wherein you discovered something of *Management*, and *Inconsistency*.

P. 12. “When you begun your *Adventures of Field-Preaching*, you had (you say) in your Eye the *Apostles*, St *Paul*, *Peter* and *John*: you expressly call these *Field-Preachers*, because one of them Preached an Excellent Sermon from a Place called

Acts, xvii.
22.

Mars-hill; and the Two others in *Solomon's Porch*.” Now my *Friend* remarks, that this same *Mars-Hill*; was the *Court of the Areopagites*, the highest *Court of Justice* in Athens; before which St *Paul* was brought by Force. Which you might have seen in the *Margin* of the Bible; nor could your *Profound Learning* suffer you to be *Ignorant* of it. Nor was *Solomon's Porch* a *Field*, but a *Part of the Temple*.

John, x,
23.

“*Jesus* walked in the Temple in *Solomon's Porch*.” This Sort of *Management* he
looks

looks upon as an *Imposition* upon your *Readers*.

He observes again, that you often make yourself a *Champion* in Defence of our *Liturgy*, *Articles*, and *Canons*; of the *Canons* particularly in these very *Remarks*. But afterwards, speaking against “ those P. 47, 48. who are for *clipping the Wings of the Mystic Dove*, you *bles*s God that there are Men of greater *Latitude*, among whom you are sure of finding hearty Friends and Well-wishers; though your *Work* be not according to the exact Measure of *Canonical Fitness*.” This he looks upon as an *Inconsistency*: and adds, that you *yourself* (by your *Recantation*) have effectually *clipped one Wing of the Mystic Dove*, and that any future Attempt to *fly* must be very *ridiculous* and *awkward*.

But, *to wind up my Bottoms*;—whatever *Enthusiasms* you have *given up*, still you tenaciously adhere (in Opinion and Practice) to *Field-Preaching*. And what *candid* Person can expect otherwise? To be the Head of a *Seēt*, distinguished by a *Peculiar Denomination*, and notable *Singularities*;—to frisk in the Air of *Popularity*, be *bugged*, and followed with *wishful Looks*,—*Digito monstrari, et dicier Hic est*;—This is too *sweet* a Morfel to be thrown up at once; a *Phrenzy* too *Delectable* to be willingly

willingly cured of; a *Devil* too bewitching to be *Instantaneously cast out*. But as you have declared a Month's Mind to get some good *Church, if you can*; 'tis possible your Distemper may go off in Time.

In the mean While, Let your Enemies *envy* the *Glory* you get by *Field-Preaching*: You have an *Unexceptionable Parallel* from the high *Encomium* given by a *Pope* to one of your *Predecessors*. No Doubt but you have every Thing relating to *St Francis* at your Fingers Ends: and must have seen the *Bull of Gregory IX.* in his Favour. But that the *Public* may be acquainted what a *proper Example and Incitement* justly provoke your *Emulation*, I shall set down the *Pope's own Words*, “ The Lord raised
 “ up *St Francis*, to demolish the *Phis-*
 “ *listines* who were destroying his *Vine-*
 “ *yard*. Who hearing *inwardly a Voice*
 “ calling him, courageously starts up;
 “ like another *Sampson*, the *Spirit of Fer-*
 “ *our* coming upon him, he breaks the
 “ *Cords* that bound him, and snatching
 “ up the *Jaw-Bone of an Ass*, that is to
 “ say, his own *Simple Preaching*, not
 “ adorned with the persuasive Colours of
 “ human Wisdom, but with *Divine*
 “ *Power*, which chuseth *weak* Things to
 “ confound the *strong*: and he who
 “ toucheth the Mountains, and they
 “ smoke,

“ smoke, enabling him ; he destroyed
 “ *many Thousand Philistines.* And from the
 “ *Jaw-Bone* itself went out a *copious Water* ;
 “ refreshing, washing and fructifying the
 “ Lapsed, the Sordid, and the Arid.”
Cberubin. Bullar. Vol. I. in Gregor. IX.
Constit. 2.

If your *Peregrinations* should lead you to *Rome*, (whither you seem to be setting your Faces) fail not to *kiss his Holiness's Slipper*, for this Honourable Testimony of an *Itinerant Field-Preacher*.

You continue likewise a Resolution to *Write on*. But take care : Be upon your Guard. No more of your *Mistakes, Blunders, Want of Caution, unguarded Things dropped up and down, your Reserves and Doublings.* Don't do Things *by Halves*. Be open and sincere, consistent and uniform. Affect not *Jesuitisms*. Waste not your Time in making *Patch-Work*, or *Loop-Holes*. Steal not into the *Game of Brag* while you are Writing.

Remember, *Grand and Important* is the Work you have undertaken. The Eyes of all *Europe* are upon you. The *World stands a-tip-toe* in Expectation. And should *Failure and Fallacy* again be the Result ; some *malicious Person* will certainly have a Stroke at you, or some *kind Friend*, like *me*, put you in Mind of it.

(xliv)

“ Thus, Dear Sir, (for I am *fond* of your Expressions) I have unburdened my Heart to you : and as I have dealt thus *freely* with you, I hope you will look upon me to be your

Fidus Achates.”



T H E



THE
ENTHUSIASM
OF
METHODISTS, &c.

PART II.

SECTION I.

IN order to discharge a *Promise*, and in hopes of doing some little Service to the Cause of *true Religion*, I have ventured to publish a *Second Part* against the *Methodists*: Wherein I shall farther consider some of the Circumstances attending their *New Ministration*; its *Tendency*, *Influence and Effects*: not forgetting to honour them with the Company of their *corresponding Friends*, the *Enthusiastic Saints of the Papacy*.

B

What

What first occurs to my Thoughts is the *boasted Success* of their *Preaching*, proved by the Numbers of their *Followers* and *Converts*.

Here they triumph beyond Measure: and perhaps not without some Degree of *Foundation*. For considering how *inconsiderate and injudicious*, how *unlearned and unstable*, a large Portion of Mankind is, together with their various *Infirmities and Diseases of Mind and Body*; it must be allowed that—The *Ostentation* of a sanctified Look, specious Address, fantastical Oddities, Innovations in *Doctrine* and *Places* of Teaching, zealous Professions of Piety, Affectation of *Godly and Scripture Phrases*, and high Pretensions to *Inspiration*, &c. will hardly fail of drawing and deceiving the Multitude. Whoever is endowed with such *suitable Qualifications* need not fear gaining an Audience, and leading Numbers into a hundred *Delusions*. He may find Persons enough not *disposed*, or not *able*, to distinguish “ the Illapses
“ and Inspirations of the *Holy Ghost* from
“ the Illusions, Instincts and Suggestions
“ of the *unclean Spirit*; from *natural and*
“ *Fanatical Enthusiasm*, from the Swel-
“ lings and Vapours of a *diseased Spleen*
“ *and heated Melancholy*, and from the
“ extravagant Rovings of a *distemper'd*
“ *Imagination*.”

We

We may too reasonably *hope* and *believe*, that some very profligate and wicked Wretches have been prevailed upon by the *Methodists* to relinquish their evil Courses, and seriously repent. But then, if we *subtract* from the Account—such of their Followers as went only out of *Curiosity*, or *Derision*; — such as were *well-disposed and pious* Persons (though I can't say *judicious*) before; — such as have *left* and bad them adieu upon good and just Reasons; — such as have been led into grievous *Perplexities, Distraction, and Despair*; — such as were *scarce* in their *Senses* when they went among them, and have *quite* lost their Senses since; — such as have espoused confessedly *dangerous and wicked Tenets*; — and consider the *Danger* all the rest are in, of being betrayed into Notions and Evils, which they don't perhaps suspect: — after these, and other *Deductions* which might be named, the Number of their *Converts* will be considerably *lessened*; and the *Good* they do nothing like an *Equivalent* for the *Mischief*.

But let us hear themselves. Mr *Whitefield* says, “Thoufands and Ten Thoufands follow us: — the Fire is kindled; and I know that all the *Devils in Hell* shall not 3 Journ. Pag. 40. be able to quench it.—Well may the *Devil* and his Servants rage horribly: their *Kingdom* is in Danger.—I could think of Pag. 61. nothing

Pag 69. Letters. “ nothing so much, as *Joshua* going from
 “ City to City, and subduing the *devoted*
 “ *Nations*.—With what Efficacy and Suc-
 “ cefs I have been enabled to preach
 “ *Tongue can't express.*”

Journ. Pag. 61. Mr *Seward*: “ Our Enemies, like the
 “ *Canaanites*, seem to have no Spirit left
 “ in them; but fail every where because
 “ of *us*;—ashamed, as it were, to shew
 “ their guilty Heads.”

Farth. App. Pag. 84, & 85. See with what a magnificent Air Mr
Wesley boasts of “ converting the *Drunk-*
 “ *ard, the Whoremonger, the Oppressor, the*
 “ *Swearer, the Sluggard, the Miser*; and
 “ elsewhere, several *common Prostitutes*.—
 “ No Work has been wrought so *swiftly,*
 “ *so extensively, since Constantine the Great.*”

This is a *Specimen* (for I might recite
 fifty times as much) of their *Success in*
Conversions. And yet we can *match* them
 among their *Elder Brethren*.

“ St *Ignatius*, said *Gregory XV*, was
 like *Joshua*, great, according to his Name,
 for *saving the Elect of God*; (*Ecclus.*
 46. 1.) He was so *ardent*, (for *Ignatius*
 signifies *fiery*) that when he sent forth
 his *Missionaries* to gain Souls, he usu-
 ally said, *Go, set on fire, and inflame*
 every Thing.”

Bart. Vit.
 Ignat p.
 320.

“ St *Francis* used to call People toge-
 ther with blowing a *Horn*, (as the *Me-*
thodists by *Advertisements*) when he was
 to

to *preach*; and his Preaching was so wonderfully moving, — that prodigious Multitudes of Men and Women, *above* Conform. Fol. 141. all Number and Computation, and the very Harlots were converted. — Many 54^r inflamed with Devotion, and Desire of *Perfection*, contemning all *mundane Vanities*, followed his Footsteps; and *swiftly* Leg. Fran. Cap. 4. did this Success increase *to the Ends of the Earth.*”

“ St *Anthony* had such a Power over Men and Women, that he converted *all sorts of Sinners*, even *Usurers*, and *common Strumpets*. — A certain *Jesuit* went to the *Stews*, and made a surprizing Conversion of *Multitudes of Prostitutes.*” Conform. Fol. 80. Orlandin. Hist. Jes. Part. 2. p. 89.

“ St *Francis of Sales* brought over seventy-two Thousand *Heretics* to the *Catholic Faith*. — St *Dominic* so strangely astonished and set on fire the Minds of his Auditors, his Discourses were so forcible and *ravishing*; — that he converted almost an *hundred thousand Souls*, that were strayed and lost.” Brev. Monast. Jan. 29. Ribaden. pag. 519.

§. 2. And if we duely weigh Matters, how can the *Methodist-Teachers* be otherwise than *powerful Converters*? What Heart can stand out against their persuasive Eloquence, their *extravagantly fine Flights and Allusions*? Where is any thing so *sublime and elevated*? or sometimes what so *melting*,

melting, tender and amorous, so soft and so sweet? You will be in a *Rapture* by reading their *own Words*. — In the *Sublime*,
 “ *God* gives them a *Text*, directs them
 “ to a *Method* on the *Pulpit-Stairs*; the
 “ *Lamb of God* opens their *Mouth*, and
 “ loofeth their *Tongue*; and *Sister Wil-*
 “ *liams*, who is near the *Lord*, opens her
 “ *Mouth* to confirm it: — so that all *Op-*
 “ *posers* are struck dumb and confounded.
 “ *Jesus rides* from *Congregation* to
 “ *Congregation*, breathing *Courage* and
 “ *Strength* into his *Lambs*, and carrying
 “ all before him. — He rides in the *Chariot*
 “ of his *Gospel* most triumphantly in-
 “ deed: — And the *Preacher* fits in the
 “ *Chariot* of his *Lord's dear Arms*, lean-
 “ ing every *Day* on his *Bosom*, and sucking
 “ the *Breasts* of his *Consolation*; while
 “ his *Banner of Love* is spread over him:
 “ — the *Arrows* of the *Lord* fly through
 “ the *Congregation*, and *Mr Whitefield*
 “ gives them a *home Stroke*. — Heavily in-
 “ deed do they drive, when *God takes off*
 “ *their Chariot-wheels*. But when *God is*
 “ *anointing the Wheels of their Souls*; —
 “ 'tis sweet to be at *full Stretch* for *God*;
 “ — to come to a *saving Closure* with
 “ *Christ*; to lay all their *Concerns on his*
 “ *Shoulders*; — or leap into a *burning fiery*
 “ *furnace* without *Fear*, which would serve
 “ as a *fiery Chariot* to carry their *Souls* to
 “ *Heaven*.

“ *Heaven.* While they see poor Sinners
 “ hanging as it were by a single Hair, in-
 “ sensible of their Danger, over the *Flames*
 “ of *Hell.*”

How pretty is it, when “ the *Infants,*
 “ *Babes, and Weaklings of Grace* require
 “ dayly to be borne on the Sides of *Christ,*
 “ and be *dandled upon his Knees* — till they
 “ come to *walk* continually under the
 “ *Droppings* of his Blood? They see the
 “ *sweet Jesus* shewing his *lovely Face* ;
 “ and his Favours and precious Promises
 “ *drop down his Lily-lips like sweet-smel-*
 “ *ling Myrrh.* They know that his *Arms*
 “ are round them ; for his Arms are like
 “ the *Rain-bow.*”

To which may be added Part of a
Sacred Lilliputian Hymn, composed by
Count Zinzendorf, the Moravian's Infallible
Bishop :

Chicken blessed,
And careffed,
Little Bee on Jesus' Breast,
From the Hurry
And the Flurry
Of the Earth thou'rt now at rest.

Hymn 33.

What tender, sweet, and endearing Ap-
 pellations? “ Our glorious *Soul-brothers,*
 “ and *Societies of Women* ; sweet, precious,
 “ choice *Love-Feasts* ; poor Souls under
 “ Concern, sweet Societies of seeking
 “ Souls ;

“ Souls ; — dear, precious, poor little
 “ sweet Lambs ; — among them a gra-
 “ cious Melting is visible. — Their *ab-*
 “ *sent* Friends they hope are on the Top
 “ of *Pisgab*, and they send them a *thou-*
 “ *sand Kisses* : — their *deceased*, in their
 “ silent Grave, sweetly sleep in *that Bed*
 “ *perfumed by our Dear Lord*. — The
 “ Hearers (says one) were melted into
 “ Tears ; *my Heart* was full of *Love* ;
 “ *theirs* also were much affected : — they
 “ would run and stop me in the *Alleys*,
 “ *bug* me in their Arms, and follow me
 “ with *wishful Looks*. — They had an *over-*
 “ *weening Fondness* for me. — Many said,
 “ *where thou goest I will go : where thou*
 “ *lodgest I will lodge*. — Brother *Whitefield*
 “ preach'd ; — 'twas enough to *melt the*
 “ *hardest heart* ; *for the Smiles of a Cheru-*
 “ *bim were in his Countenance*.”

Can you then think it possible such *Che-*
rubic Charms, and such *sublimated and per-*
fumed Eloquence can be resisted? Or can you
 blame the *Methodists*, if they vie with the
Seraphic St Francis? — “ who appeared to
 “ his Followers in the Form of a *fiery*
 “ *Chariot*, whirling up and down ; — and
 “ was indeed ordained of *God*, like *Elias*,
 “ to be the *Chariot and Charioteer of Spi-*
 “ *ritual Men* : — his Soul rambling thro'
 “ the World, as bright as the *Sun*, like
 “ *Phaëton* in his *Father's Chariot* : — *Christ*
 “ *Jesus*

Brev. Fran.
 Oct. 4.
 Bonavent.
 Leg. Fr.
 Cap 4.

Id. cap. 9.

“ *Jesus* remaining in the *Bosom* of his
 “ *Mind*, like a *Handful of Myrrh*. — In- Leg. Fra.
 “ flamed both Men and Women with an cap. 9.
 “ ardent Desire to follow his Footsteps;
 “ and particularly *St Clara*, that Virgin Cap. 4.
 “ dear to *God* converted to *Celibacy*, the
 “ first Plant and beautiful white Flower,
 “ gave a *sweet Odour*, and shined as a *Star*
 “ above the rest. — One was so in- Conform.
 “ flamed by hearing him, as to say, that Fol. 18.
 “ none ought to mention the *Name* of
 “ that *Blessed Man* without *licking their*
 “ *Lips for Joy.*”

Nor need we think it at all strange,
 that “ *Divine Manifestations* come in so
 “ fast, that the *Lambs* are scarce able to
 “ contain themselves; they flow in so fast,
 “ that their *frail Tabernacle* is scarce able
 “ to sustain them.—They know not whe-
 “ ther they are in the *Body*, or out of the
 “ *Body*: — know not *where* they are, and
 “ sink into *Nothing*.—The *Soul* makes such
 “ *Sallies*, as if it would go out of their
 “ *Body*, constraining them to throw them-
 “ selves upon the *Ground*.—The *Love*
 “ of *God* so kindles in the *Heart*, with
 “ *Pains* so violent, and yet so ravishing,
 “ that the *Body* is almost *torn asunder.*”

Such are the *ecstatic Raptures and Ra-*
vishments of the *Methodists*, in their own
 Words: which we may compare with
 those of *Philip Neri*, a *Canonized Saint*;

“ who was so full of *Heavenly Illapses, and Divine Love*, that oftentimes he threw himself upon the *Ground*, and was forced to cry out, *it is enough, my Dear Lord, it is enough. With-hold a little, — I am not able to endure such Abundance of Celestial Sweetness.* Whereupon the *Lord* in some measure abated the Violence of his Heat. But still wounded with the *Love of God*, he incessantly languished, and his *Heart* was so agitated with the impetuous Motion of the *Spirit*, that it fell a *beating and leaping* with such Violence, as must have killed him, without a *Miracle*. But the *Lord miraculously enlarged his Breast*, broke and elevated *two of his Ribs*, to give the *Heart Room to play.*”

Ribaden.
May 6.
Brev.Rom.
May 6.

More *corresponding* Circumstances occur in the Life of *M. Magdalen of Pazzi*; whom *Clement IX*, inspired with the Lights of the *Holy Spirit*, canonized, *April 28, 1669.* “ The *Spirit of God* threw her upon the *Ground* in an *Ecstasy*, when her *Countenance* was shining like that of an *Incarnate Seraphim.* — *Christ* gave her so large a Share of the *Myrrh-posy* of his *Passion*, that frequently under an *Alienation of her Senses* she would throw herself on her *Back* on the *Ground*, exclaiming, *O Jesus, I can endure no longer; I cannot partake any*
more

more of thy Pains. — Often in these amorous Transports she would join herself close to a Crucifix, and suck a divine Liquor thence, which filled her Soul with unspeakable Sweetness. — Her Heart was so inflamed, that she seemed to be dissolved, and about to return to her first Nothing. — Her private familiar Entertainments, and Communications with God, so fired her Breast, that she would exclaim, O Love, I can no longer support your Flames, — my Heart is not able to contain you: — and she was obliged to fetch a Bason of Water, and pour it into her Bosom to cool herself. — Her dead Body was beautiful as a precious Relic of Paradise, exhaling an agreeable Odour: and the Bull of her Canonization begins with the Incorruption and sweet Odour of her Body; usually term'd the Odour of Sanctity.”

Life of M.
of Pazzi.
No. 26,
57, 59,
60, 61,
62, 74,
85.

We are told by Spinellus, “ that Christ himself came and performed the Funeral-Office for a holy Virgin at her Death: and that he anointed with the sacred Oyl St Lyduina when she was dying.” And 'tis observable, (and I could bring a hundred Instances) that most of the Popish Saints dead Bodies always remain odorous and uncorrupted (while those of the Wicked stink and rot) tho' ever so many hun-

Maria
Deipar.
pag. 360.

dred Years after their Burial. This *Miracle*, I suppose, in due Time will be renewed on the Body of the *Methodist*, “ who in her silent Grave sweetly sleeps in that *Bed perfumed by our dear Lord*.” For how can a *Body* be otherwise, which *Christ* hath perfumed and spiced with his own Hands? Let her Grave be opened, I dare engage some of the *Believers* will attest it. 'Tis certainly a greater Honour than the *Popish Graves* receive by being sprinkled with *Holy Water* and *Incense*: and may be the Effect of some *Prayer*, like that in their *Office* of the Sick for the Use of the *Carmelites*, “ O most merciful *Lord*, let her Soul joyfully expire in thy *most delicious Embrace*, and *most sweet Kifs*.”

Through this whole *Parallel* you see all is Rapture and Ecstasy; Divine Love insupportably violent, but ravishing; *all Inspiration*, *all Heavenly*, *all Quintessence*, *all Nothingness*. And why do not the *Methodists* equally merit a *Canonization*? Either something like this is their Due, or else they must be thought to be actuated by a *Diabolical Illusion*, — or *innocent Madmen*, — or *infamous Cheats*.

§. 3. And may not Persons so highly loved, favoured, and valued by *God* and the *World* be allowed a little *decent Pride*,
and

and be *justly vain* of their own *Worth*? Such indeed has been the Case with the *Methodists*; and their *great swelling Words of Vanity, and proud Boastings*, have been carried to a most immoderate and insufferable Degree.

First for Mr *Whitefield*. His first *Account of God's Dealings* with him (besides a deep Tincture of *Superstition, Enthusiasm, and Vain-glory*) is such a boyish, ludicrous, filthy, nasty, and shameless Relation of himself, as quite defiles Paper, and is shocking to Decency and Modesty. 'Tis a perfect Jakes of Uncleanness. And yet he assures us, that "he was *much* Introduc.
 " *pressed in Spirit* to publish it, — the *Holy*
 " *Spirit* bringing Things to his Remem-
 " brance;—he had for three Years prayed 5 Journ.
 " for Strength to write it, and at last had Pag. 15.
 " *Power given, and was assisted* in it." What any Man in his Senses would be ashamed to own, is *piouſly* ascribed to the *Holy Ghost*. In Conformity with the *wild and Fanatical Teresa*, who having published her own Life, with all her *Faults and Vanities*, saith of it, "I make this Preface to
 " *Relation*,—which to my *Knowledge* our her Life.
 " *Lord* himself desired long since, but I
 " durst not undertake it. And her other
 " Writings the *Lord expressly commanded*
 " her to publish. — And because *Our*
 " *Lord told it me*, I make a great Scruple
 " of

“ of either adding, or subtracting, one
“ only *Syllable*.”

His *second Dealings* is such a thorough and fulsome Stain of *Vain-glory and Boasting, Self-conceit, Self-applause, and Self-sufficiency*,—as shews *Spiritual Pride* in full Length, and in its true Colours. The same Spirit runs through all his *Journals, &c.* And I verily believe it hath not its *Parallel* in the World. Many have been so bloated with a Conceit of their own Perfections, as highly to be delighted with the most nauseous *Flatterers*: but such an *Inundation of Commendation* from a Man's own Mouth is surely *unexampled*. No Man ever so bedaubed himself with his own Spittle.

It shews some *Degree of Modesty and Humility*, when “ he thinks himself not
“ fit for *Orders*,—till a *worthy Friend* told
“ him, that if *St Paul* were at *Gloucester*
“ he would *ordain* him. — Or when God
“ gives him Favour in the *Printer's*
“ Sight, or in the Sight of the *Jaylor* ;”
and it furnisheth him too with a *Scripture*
Pbrase. But he has some *Grounds for*
Elevation, “ when his *Name* is first in the
News-Papers, though he can't tell upon
what Occasion ;—began to grow popular,
and had Honour even in his own
Country : — when after *Sermon Enquiry*
was made who he was, and there was
such

¹ Dealing.
pag. 37.

² Dealing.
pag. 12,
15, 21.

such Crowding to hear him: — When a *heartly Groan* runs through the Congregation, when he speaks any Thing *affecting*; — and he owns the Pleasure of hearing the Success of his Discourse upon *two little Children*, whom he made to cry, and go Home to their Prayers; — and when a *little Girl of thirteen* comes to enquire about the State of her Soul, and says she was pricked through and through with the Power of the Word.”

3 Journ.
p. 36, 57,
61.

All through his *Journals* he ostentatiously displays the *Applauses, Acclamations, and Huzzas* of the People. “ The Tide
“ of Popularity began to run very high :
“ — I carried high Sails, Thousands and
“ ten Thousands came to hear me, — *my*
“ *Sermons* were every-where called for, —
“ when I preached, one might walk upon
“ People’s Heads : — God suffered them
“ (the Opposers) not to move a Tongue
“ against me : — Trees and Hedges full,
“ all hush’d when I began. — *God* only
“ can tell how the Hearers were melted
“ down : — they would have plucked
“ out their own Eyes, and have given
“ them unto me. — I was crowded, ad-
“ mired, — saluted, Hands kissed, hugged,
“ — they melt, weep, hang upon me,
“ want to salute me : — receive *me as*
“ *an Angel of God* : — their Hearts leap
“ for Joy, — Bells ring, — express their
“ Love

“ Love to me many Ways. All agreed
 “ it was never seen on this wife before.
 “ — Great Shouts of Rejoicing at my
 “ Staying.”

But what a sad *Parting* is it always between *him* and his *Admirers*? “ Strong
 “ Cries and Tears, Sighs and Groans;
 “ — ready to break *their* Hearts, and
 “ *his*.—Young and Old burst into a Flood
 “ of Tears, like Water gushing out of the
 “ stony Rock. — ’Twould melt every one
 “ down to see it. — Tongue can’t ex-
 “ press the Sorrow: they weep aloud and
 “ sorely, as though *mourning for the Death*
 “ *of their First-born.*”

What Bragging of Favours, Entertainments, Liberalities and Presents, from Gentlemen, and especially *Eleët Ladies*, and *Honourable Women*?—“ A Bank-bill of
 “ ten Pounds, as a Present to *myself*: This
 “ I took as a *Hint from Providence to go on*:
 [very rightly judged]—“ and *various Pre-*
 “ *sents* as Tokens of their Love. — *Thus*
 “ *shall it be done to the Man, whom God*
 “ *delighteth to honour.*”

3 Journ.
 p6).

What Proclamations of *Victory and Triumph*? “ They go on *conquering*, and
 “ *to conquer*, — and see Satan like *Light-*
 “ *ning fall from Heaven*; — the *Devil* and
 “ his Servants rage horribly.”

Mr *Seward* is Witness, that as to
 “ *Entertainments*, they find good *Measure*,
 “ *pressed*

“ *pressed down, and running over* : — that
 “ *Hell* trembles before our *Brother White-*
 “ *field* wherever he comes ; the *Kingdom* Journ.
 “ *of Darkneſs* totters, and is shaken ; and P. 12, 70,
 “ *Vice* ſculks its guilty *Head*, and retires 73.
 “ to ſecret *Corners*.”

Whitefield again, ſluſhed with *Succeſs* ; 4 Journ.
 “ Come ye *Phariſees*, come and ſee the pag. 1.
 “ *Lord Jeſus* getting himſelf the *Victory*.
 “ Every *Thing* falls before me : — Dear 3 Journ.
 “ *Brother Harris* reminded me, — and *God* pag. 69.
 “ *ſuggeſted* to me, that now I was like and Let-
 “ *Joſhua*, ſubduing the devoted *Nations*, ters.
 “ and dividing the *Land*.”

But all this will rather remind others
 of *Sacheverel's triumphant Progreſs* through
 the *Land*, diſpenſing his *Kiſſes*, and col-
 lecting his *Prefents*, &c. — or of a *Royal*
Oculiſt undertaking infallibly to cure all
Defects of the *Eyes*, — or to make them
 ſtark blind.

Whether their *Treatment* be *ſmooth*,
 or *rough* ; all is *Food* for their *Vanity*.
 “ *Bleſſed be God*, — who diſpoſed the *Re-*
 “ *verend Mr Penroſe*, and others, to 3 Journ.
 “ lend me their *Pulpits*. — *Forbid* to P. 32.
 “ preach in a *Church*, which rejoiced me
 “ greatly. *Lord, why doſt thou thus ho-*
 “ *nour me* !”

He has indeed the *Grace* to *feel*, and
 be *affured* of, this *ſpiritual Pride*, and often
 makes *Confefſion* of it.

D

“ *Hypo-*

1 Deal. " *Hypocrisy* crept into every Action : —
 P. 22, 38, " *Self-love, Self-will, Pride and Envy*, so
 39, 40. " buffeted me in their Turns : — *Proud*
 " *Hellish Thoughts* used to crowd in
 " upon me. — Out of *Pride* put down in
 " my *Diary* what I gave away : — find
 " *Pride* creeping in at the End of almost
 5 Journ. " every Thought, — frequently enlighten-
 p. 14. " ed to see the *Pride and Selfishness* of my
 " Heart."

Whatever Liberty the *Saints* may have to boast such great Things, and, as the *Prophet* speaks, to *burn Incense unto Vanity*; or however consistent it be with the Character of an *Enthusiast*; it is perfectly inconsistent with that *Charity*, the Love of God and Man, which *vaunteth not itself, is not puffed-up, doth not behave itself unseemly*.

In comparing the *Popish Fanatics* on this *Article*, the *Parallel* will be a little defective, because *they* were not such constant and nauseous *Trumpeters of their own Praises*; leaving that Work to their *Brethren and Legendary Writers*: from whom we may pick up enough.

" *St Bernardin* was the most famous *Preacher* in all *Italy*; the Hearers hung upon his Lips, — they are perfectly astonished, immoveable, — admire him as *another Apostle* sent from God. — Both Sexes come before Day into the open Places, to
 Offic. Or. *get*
 Min. May
 6.

get a Place to hear him, — cry and sigh at his Discourses.”

Brother Sylvester (a Jesuit) run up and down every-where hunting for Souls ; — all Sorts of People flocked from Towns and Villages, offering *themselves and their good Things*. Such Strength did God give him.

Orlandin.
Lib. 1.
p. 269.

St Francis's Words were not empty, and meriting Laughter ; but perfumed with the Odour of *Divine Revelation*, and turning his *Audience* into a vehement *Stupor and Admiration*: Young and Old, Small and Great, both *Sexes* crowded after this *new Man* sent down from *Heaven*, this fresh Flower of the World ; — not Room to hold the Company, — no treading on the Ground. — His Words were a *burning Fire*, — sharp Arrows drawn from the *Quiver of God*, piercing the Heart. — God so exalted him with Glory, and made him to be *honoured* wherever he came ; that all came out to meet him, to receive him with the utmost Reverence and Devotion, not as a *Man*, but as an *Angel*, — making him valuable *Presents*, and begging him to stay with them. — And *happy* were they, who could *hear*, or *see*, *speak* to him, or *touch* him. — Even *Creatures void of Reason*, *Sheep and Asses*, would run to hear him preach in the *Fields*.

Brev.
Francif.
Oët. 5.

Conform.
Fol. 280,
281.

Ibid. Fol. 48. The *Saint* can't help owning *his Pride*, and particularly in giving a *Mantle* to a *Woman* out of *Vanity*; and that when the *People* honoured *him* for *his Sanctity*, and *kissed his Hands*, he received it with great *Delight*. — Their *Respect* to *him*, he says, is nothing in respect of what they ought to shew; — they are *Gainers* by it, because they hereby *recognise God*, and *honour him in his Creature*.

Ribaden. pag. 89, 90. St *Anthony's* Words were as *Flames* kindling the *Heart*, — drew *Sobs and Tears* from his *Auditors*, — who were happy could they but *kiss his Hand*, or *touch his Garment*.

Ribaden. p. 285. St *Ignatius* was remarkable for his frequent *Relapses* into his old *Strain of Vain-glory*. — St *Peter of Verona* was revered through all *Italy* like an *Apostle*; received every-where with *public and solemn Joy*, — with *Throngs* who came to *kiss his Hand*, and *his Habit*."

Conform. Fol. 52. As to the *Methodists* being the chief *Object* of the *Devil's Hatred*, because they are to *destroy his Kingdom*, their *Boasting* comes too late; that having been effected before by their *Elder Brethren*. For "there was a horrid *Commotion* in *Hell* at *St Francis's Birth*, because the *Devils* knew that *Hell* was to be destroyed by *him*, and his *Society*: For which Reason they aimed their *Spite* principally against *him*.

him. — The *Devil* was enraged with Spite and Hatred against *St Ignatius* for the same Reason; and they often declared in what Fear and Awe they stood of him; knowing that he was to demolish their Kingdom: — they acknowledged that no *Seet* in the Universe was more odious to them than the *Jesuits*.”

Ribaden.
pag. 531.
Gomez.
Elog. Je-
suit. pag.
486.

Mr *Wesley*, I confess, is not so nauseous and constant in this Strain of *Vain-glory*: He seems to lay his *Plot deeper*, relating mostly what may redound to his Honour, and then leaving his *Profelytes* and others to judge. Sometimes, however, he can't help breaking out into this *same Confidence of Boasting*. “ I think
“ verily, if the *Gospel* be true, I am safe:
“ for I give all my Goods to feed the
“ Poor, — give my Body to be burned,
“ drowned, or whatever *God* shall ap-
“ point, — *I shew my Faith by my Works*,
“ by staking my All upon it; — therefore
“ are my *Ways not like* other Men's
“ *Ways*.” — Again, “ Are they read in
“ *Philosophy*? So was I. In antient or
“ modern Tongues? So was I also.” —
With a long String of Self-Commenda-
tion.

1 Journ.
p. 67, 68,
69.

“ I left *London*, — went to *Bristol*, —
“ surprized when I went into the Room,
“ just after my Brother had ended his
“ Sermon. Some wept aloud: Some
“ clasped

4 Journ.
p. 85.

Pag. 96. “ claps'd their Hands: Some shouted;
 “ the rest sang Praise. — Art thou come,
 “ says another, *thou Blessed of the Lord.*”
 A strange Sort of *tumultuous Triumph* at a
religious Meeting to hear the *Word.* But
 — *such Honour have all the Saints.*

3 Journ.
 P. 48. “ In applying which my Soul was so
 “ enlarged, that methought I could have
 “ cried out (in another Sense than *poor*
 “ *vain Archimedes*) Give me where to
 “ stand, and I will shake the Earth.”
 Were *Archimedes* alive, surely he would
 see Reason to return the Compliment.
 But, high as this Boast is of his *Abilities*,
 I think there remains a higher Instance of
 his *Sufficiency and Presumption*, in speak-
 ing of *himself* and his *Brother.* “ The
 “ Wisdom of God has for many Years,
 “ in a remarkable Manner, guarded against
 “ this *Pretence*, (*i. e.* of not employing
 “ *fit Instruments*) with Respect to *my*
 “ *Brother and me* in particular — what
 “ Persons could, in the Nature of Things
 “ have been (antecedently) less liable to
 “ Exception, with Regard to their *moral*
 “ *Character* at least, than those the *All-*
 “ *wise God* hath now employed? Indeed
 “ I cannot devise what Manner of Men
 “ could have been more *unexceptionable*
 “ *on all Accounts.*”
 Farther
 App. pag.
 114, 115.

One might here well ask the Question,
 which himself puts to the *Infidels*, “ May
 “ you

“ you not discover, through a thousand Farther
 “ Disguises, *Pride, Vanity, Thirst of Praise,* App.
 “ even (who would believe it ?) of pag. 71.
 “ Knaves and Fools ?” Or, do you think,
 that if any *Regular Clergyman* should vaunt
 at this Rate, and proclaim himself the
fittest on all Accounts for the highest Em-
 ployments, he would not soon lose his
 Character; perhaps become the public
 Laughter, and be *biffed out of his Place* ?

I can at present think of no *Comparison*
 adequate to this of Mr *Wesley and his*
Brother, but that of *St Francis and St*
Dominic; the Story of whom we have in
 many *authentic Writers*. “ When *Christ* Ribaden.
 “ had lifted up his Hand, with three pag. 574.
 “ Lances in it, ready to destroy Mankind Balingh.
 “ for their Wickedness, the *Virgin Mary* Aug. 4.
 “ prevailed upon him to stop his Hand, Surius.
 “ till two *Servants and Clients of her's,* Tom. 4.
 “ *St Dominic and St Francis,* should be Aug. 5.
 “ sent to *Reform the World by their La-*
 “ *bours and Preaching.*” They are the
 same *Pair of Saints*, whom the *Pope* in a
Vision saw manifestly supporting the tot-
 tering *Lateran* on their Shoulders; Where-
 by his *infallible Holiness* found himself im-
 mediately *directed by Heaven to confirm* their
 respective *Orders and Rules*, though averse
 to it before. *Brev. Roman. Oct. 5. Lect.*
6. & Ribaden. pag. 574.

1 Journ.
pag. 64. Mr *Whitefield*, I observed, often owns his own *Pride*: and Mr *Wesley* says, “ By the most *infallible* of *Proofs*, *inward Feeling*; I am convinced of *Pride*, “ *&c.*” I shall take their Word for it, and proceed to observe, how their *Followers* soon catch the *Contagion*, and are naturally and easily *puffed-up* with a fancied superior *Knowledge, Gifts, and Graces*; after being cajoled by their *Leaders* with ample *Promises, Expectations and Assurances*.

Pag. 10. The *accurate Author* of *Observations on their Conduct* justly asks, “ Whether those “ exalted Strains in Religion, and an “ Imagination of being already in a State “ of *Perfection*, are not apt to lead Men “ into *Spiritual Pride*, and to a *Contempt* “ of their *Fellow-Christians*; while they “ consider them as only going on in the “ *low and imperfect Way*; — and into a “ *Disesteem* of their *Superiors*, as in a much “ *lower Dispensation?*” And Mr *Law* (whom they so much admire on other Accounts; and whom I shall have Occasion to quote again) in his *Treatise of Régénération*, “ Now who may be thought the “ most likely to come into *this Religion?* “ [He is speaking of the *Methodists*, and “ their *Doctrines*] Not he, who is *deeply* “ *humble*, that abhors *Self-Justification*. — “ Is there not likely to be *Self-seeking*, “ *Self-confidence*, *Self-trust*, *Self-deceit?* “ — Par-

Pag 85,
88, 94.

“ — Particular *Impressions*, sensible *Con-*
 “ *victions*, strong *Tastes*, high *Satisfac-*
 “ *tions*, — if much sought for, or *rested*
 “ in, they minister Food to a Spiritual
 “ *Self-love*, — and lay the Foundation of
 “ *Spiritual Pride*.—They may fill us with
 “ *Self-satisfaction*, and *Self-esteem*, and
 “ prompt us to *despise* others that want
 “ them, as in a *poor, mean, and reprobate*
 “ *State*.” With much more well deserv-
 ing the serious Consideration of the
Methodists.

Of such a *Tendency to Pride*, exemplified
 in Fact, Mr *Wesley* himself gives us several
Instances. “ I met with one, who hav-
 “ ing been *lifted up* with the Abundance
 “ of Joy which *God* had given her, had
 “ fallen into such *Blasphemies and vain*
 “ *Imaginations*, as are not common to
 “ Men. In the Afternoon I found ano-
 “ ther Instance, nearly, I fear, of the
 “ *same Kind*: One, who after much of
 “ the *Love of God* shed abroad in her 4 Journ.
 “ Heart, was become wise far above what Pag. 54.
 “ is written. — I earnestly besought them
 “ all to keep clear of *vain Speculations*. —
 “ While we were in the Room, Mrs
 “ *J—s* took the *Bible* to read: But on a
 “ sudden threw it away, saying, *I am*
 “ *good enough*. *I will never read or*
 “ *pray more*: — *I don't desire to be any*
 “ *better than I am*. She spoke many
 E “ Things

4 Journ.
pag. 66.

“ Things to the same Effect; plainly
“ shewing that the *Spirit of Pride*, and
“ of *Lyes*, had the full Dominion over
“ her.—

I was with one, who told me, “ that
“ hitherto she had been taught of *Man*,
“ but now she taught of *God only*.” was
She added, “ that *God* had told her, not
“ to partake of the *Lord's Supper*, any
“ more, since she *fed upon Christ continu-*
“ *ally*.” O who is secure from *Satan's*
transforming himself into an Angel of Light?

Ibid.
pag. 80.

It were to be wished, that the Teachers
themselves would duely weigh their *own*
Reflections; and that all others would ab-
stain from such a *Dispensation*, which con-
fessedly leads People into these horrid *Ex-*
periences of Blasphemy and Pride.

The famous *Enthusiast Mrs Bourignon*,
who assumed the Character of an Inspired,
(with whose *Writings* I find some of the
Methodists are not unacquainted; as if they
had not Wildnesses enough in their own
Solid Vir- Brains;) has the Acuteness to observe, “ that
tue.p.11c. “ the *Presumption of Assurances* is the *De-*
“ *vil's Device*, deluding People by *sensible*
“ *Consolations and Sweetness*, and bringing
“ them into the *utmost Peril*: — that the
“ *Devil* fastens Men to these *Sensibilities*,
“ and makes them thereby *vain and proud*.
“ —When we take Pleasure in them, we
“ turn

“ turn from God. — 'Tis the Devil's
“ Snare.”

§. 4. One would think their *Bladder of Pride and Vain-glory* were now sufficiently *swelled*: but it seems it must be blown up more. One of their *Preachers* especially, and sometimes others of them, are so *presumptuous* as to be fond of *comparing* themselves with *Patriarchs, Prophets, and Apostles*; and even with *Christ* himself.

They cannot open the *Bible*, and thereby turn the *Holy Scriptures* into a *Lottery*, but they are sure of a *Prize*; some *Panegyric* upon themselves and *Profelytes*; or some *special Direction and Instruction*. They cannot read, or hear, *Lessons, Psalms, Epistles and Gospels*; but they have *Sagacity* enough to find something peculiarly concerning *themselves*. And they seem to be intent upon this very Purpose. As if the *whole Bible* were a sort of *Prophecy* (designed at least by way of *Accommodation*) of *their Mission*; and entirely interested in the Honour and Advancement of their *valuable Persons*, and *important Whims*.

Former *Fanatical Saints* will supply us with sufficient *Parallels* of this Nature; particularly the same *Mrs Bourignon*, whose *Sagacity* found out “ many Things in *Scripture* which were fulfilled in *her*:— she was the *Woman* foretold in the *Apoca-*

lypse, that had the Church in herself, cloath-
ed with the Sun, and having the Moon un-
der her Feet. She made herself equal to,
if not greater than, the Apostles; who
understood only in Part. Jesus was but
partly the Seed of the Woman; with some
Hints that she and her Works were com-
pletely so."

But for this Sort of *Presumption* I don't
know a fuller *Comparison* than *The Book of*
Conformities between the Lives of Jesus
Christ and St Francis. 'Tis a large *Folio*,
written by *Bartholomæus de Pisis*, applying
most of the magnificent *Predictions in the*
Bible to *St Francis*, making him better
than several of the *Apostles*, and even su-
perior to *Christ* as to *Miracles.* The Book
was printed at *Milan*, 1510, with the
Licence and Approbation of the General
Chapter of the Franciscans, as written by
the *Favour of God*, and wanting no *Cor-*
rection. From this *Edition* was extracted
The Alcorian of the Franciscans. But it
seems *Correction* was afterwards found ne-
cessary; and the Book was re-published at
Bononia, in 1590, (which is the *Edition*
I use) wherein many of its *extravagant*
Fables and Blasphemies are omitted.

Dealing
Pag 11.

To begin then. "God, says Mr *White-*
field, separated me even from my *Mo-*
ther's Womb for the Work, i. e. *Metho-*
"dism."

“ *dism.*” As he did *Isaiab*, Ch. xlix. 1.
and *Jeremiab*, i. 5.

Christ so loved *Magdalen of Pazzi*, Life. §. 1.
that he chose her for his *Spouse* from her
Mother’s Womb.

“ My Sufferings were of an uncommon 1 Dealing.
“ Nature ;—*Satan* seem’d to have desired Pag. 36.
“ *me* in particular, to *sift me as Wheat.*”
Because *Christ* said this of *St Peter*.

When he is ill, “ fully convinced that Ibid. p.
“ *Satan* had as full a Possession given over 37.
“ my Body, as he had once over *Job’s.*”

When stupid, and “ unable to compose Ibid. p. 67.
“ any Thing,—I found a Quotation out
“ of *Ezekiel*, that *Young Prophet*, *Thou*
“ *shalt be dumb ; but when I speak unto*
“ *thee, then shalt thou speak.* Which
“ made me quite easy.” The same was Conform.
St Francis’s Case. Fol. 138.

When in his *Surplice* to be *Ordained*, 1 Dealing.
he is like *Samuel* standing before the Lord Pag. 68.
in a *Linen Ephod*.

After *Ordination*, “ I feel the *Holy Ghost* 3 Journ.
“ as much as *Elisha* did when *Elijah* dropt Pag. 18.
“ *his Mantle.*—A double Portion of his
“ *Spirit* is upon me *indeed.*”—*St Francis* Conform.
was like *Elisha*, by possessing a double *Pro-* Fol. 278.
phetick Spirit.

With a Rabble at his Heels, “ he is
“ like *Joshua*, conquering the devoted Na-
“ tions, and dividing the Land.”

With

With respect to the *Established Clergy*,
 “ Though *we* are but few, and stand as it
 “ were alone, like *Elijah*; and though
 “ like the *Priests of Baal*, they are many
 5 Journ. “ in Number; yet I doubt not but the
 P. 31. “ *Lord* will appear for us.”

In one of his *Reveries*, “ he walks with
God in the Garden—and sees him *Face to*
Face.”—As *Adam and Moses* did.—“ *Bro-*
tter Sylvester, a *Franciscan*, talked with
 God as one Friend doth with another,
 like another *Moses*. Mrs *Bourignon* had
Communion with God, as familiar as one
Child with another.”

On reading the *first Lesson*, “ about
 3 Journ. “ the *Opposition to Aaron's Priesthood*;
 P. 30. “ *God* determining who was in the right,
 “ by causing *his Rod* to blossom, when the
 “ *other Rods* produced nothing. So let it
 “ happen, O *Lord*, to me, thine unworthy
 “ *Servant*.”

On reading the second Lesson, “ where
 “ *St Paul* recounted his *Sufferings* for
 “ *Christ*, against the *Insinuations* of the
 “ *False Apostles*; Blessed be *God*,—*I* have
 “ in most *Things* there recorded, in some
 “ *small Degree* had *Fellowship* with the
 “ *Apostle*; and before *I* dye, I doubt not
 “ but *I* shall sympathize with him in most
 Ibid. “ *other Articles*.—The People were intent
 “ upon me: their Eyes bespoke the Lan-
 “ guage

“ guage of their Hearts : Each seem’d to
 “ say, *Thou art the Man.*”

“ The *Lessons*, you say, Sir, were so
very remarkable, that in reading you could
 not forbear *blushing much* ;” which shews
 that you made the *Application*. The *Clergy*
 are the *Rebels against Aaron’s Ministry*,
 the *Clergy* are the *False Prophets*, you are
Aaron, you *St Paul*. And did not you
blush in *writing* this ? The *Insinuation* is
 as *modest* as your *Prayer* is *charitable*, that
 no *Teacher’s Labours* and *Preaching* may
produce any Thing, except your own.

You was observed to be a *Cherubim* in *Conform.*
preaching : and *St Francis* one of the *Se-* Fol. 273.
raphims.

And yet this will not suffice : you must
 even *compare* yourself with *Christ*, and
 boldly apply to your own *Reverence* what
 was spoken of *him*.

Thus, “ At my first setting out—I grew 1 Deal.
 in favour both with *God and Man.*” pag. 33.

At some *Opposition* from the *Clergy* you 3 Journ.
 say, “ *Had another come in his own Name,* pag. 29.
him they would have received,” *They* have
 no *Mission*, come when they are not called ;
 you are the *Sent of God*.

Accordingly, “ Lord thou calledst me. Ibid.
 “ *Lo ! I come to do thy Will.* And, blessed pag. 64.
 “ *be God, there is one coming after me.*”—
 Meaning, I suppose, *Mr Wesley*.

In

3 Journ. In preaching, " my Heart was full of
 pag. 108. " God, and I spake as one having Autho-
 " rity." Spoken of Christ, Matt. vii. 29.

Ribaden. So also St Ignatius spoke, *tanquam potes-*
 pag. 549. *tatem habens*, as one having Authority.

3 Journ. " Had the Pleasure of seeing my Au-
 pag 55. " dience so much increased—no less than
 " twenty Thousand present. Blessed are the
 " Eyes which see the Things which we see."
 Words peculiar only for those who saw
 Christ in the Flesh. Luke x. 23.

So the Disciples of St Francis, fore-
 knowing his *Destination* to Honour, were
 like Abraham, who rejoiced to see Christ's
 Conform. Day, and were glad; and this foretold
 Fol. 31. their seeing St Francis.

During his Attendance on *publick Wor-*
ship; " In the second Lesson were these
 5 Journ. " remarkable Words, *And the High Priests,*
 pag. 50. " *and the Scribes, and the Chief of the*
 " *People sought to destroy him, but they*
 " *could not find what they might do to him :*
 " *For all the People were attentive to bear*
 " *him.*"

In Expectation of meeting his Disciples ;
 —" When Jesus was returned, the People
 Journ. " gladly received him; for they were all
 pag. 18. " waiting for him. These last Words
 " were remarkably pressed upon me, when
 " I was consulting God,—whether I should
 " return to England."

In

In the melancholy Hour of *parting* from his *Disciples*; — “ they weep for Mr *Whitefield* as though they were *mourning for the Death of their First-born.*” — “ At the Thoughts of *parting*, says Mr *Se-*
ward, with so dear a Companion as *Bro-*
ther Whitefield, I could think of no-
 thing, but *Christ's* *parting* from his *Dis-* Journ.
ciples, and his telling them, *It is expe-* pag. 64.
dient for you that I go away: for if I
go not away, the Comforter will not come:
but if I depart, I will send him unto you:
 And *Jesus Christ* was not worse than
 his *Word.* — I was comforted for the
 Absence of *Brother Whitefield* by this
Text, A little While, and ye shall see me;
and again a little While, and ye shall not
see me.”

Had any one but a *Saint* thus applied our *Lord's* Words, it would have looked like *profane Drollery.* But luckily it jumps in with *St Dominic's* Words, at *whose Beck the Devils trembled*, when he was leaving this World; “ Weep not, my dear-
 est Friends, nor let my corporeal De-
 parture trouble you: I shall be more
 useful to you in the Place whither I
 am going, than I was here: and you
 will have me a *better Advocate* after my
 Death, than you could have me in this
 Life.” *Antonin. Florentin.* See *Mor-*
næi Mysterium Iniquitatis. Pag. 346:

“ One Day perceiving an uncommon *Drought*, and disagreeable *Clamminess* in my Mouth, and using Things, but in vain, to allay my *Thirst*, it was suggested to me, that when *Christ on the Cross* cried out, *I thirst*, his *Sufferings* were near at an End. Upon which I cried out, *I thirst! I thirst!*— soon after I was delivered.” Is not this enough to make one’s *Ears tingle?*

1 Deal.
pag. 48.

But there is worse still. He presumes to rob our *Saviour* of his very *Office of Redeemer*. “ *Tho’ Satan* for some Weeks “ had been *biting my Heel*, God was “ pleased to shew me, that *I* should soon “ *bruise his Head.*” In another Place indeed he allows his *Brother-Methodists* a Share of this *Prerogative*: “ *Though* “ *Satan* is permitted to *bruise our Heel*, “ yet *we* shall in the End *bruise his* “ *Head.*” But in both Places this *Robbery* is committed without any Allowance to *Christ*, or Intimation of *his* doing it by Mr *Whitefield’s Means*, or *Instrumentality of the Methodists*. The *Papists* assign this *saving Office* to the *Virgin Mary*, *ipsa conteret serpentis caput*, she shall bruise the Serpent’s Head: And Madam *Bourignon* is vain enough to publish, that *Jesus Christ* was partly the Seed of the Woman, but that *her Doctrines and Writings* were to be so in the full *Accomplishment*.

1 Deal.
pag. 46.

3 Journ.
p. 86.

ment. But at length, it seems, the Honour belongs to Mr *Whitefield and Company*.

Nor is this much unlike the *blasphemous Saying* of the *Franciscans*, “ that *Jesus Christ* saved the World before St *Francis* came, but he afterwards.”

Whatever *Excuses* may be made, or however Mr *Whitefield* may disclaim any such exalted *Intention*; to this *high Degree of Presumption* the Words, as they stand in his *Journals*, do in Reality amount. And we may reasonably think, that such Persons by such Expressions either are *burlesquing the Scriptures*,—or *run mad with Pride*. According to a very favourable Construction, “ *Vanity of Vanities: all is Vanity.*” And seeing not another, but their own *Lips* thus extol them, it brings to Mind the *Character* of that *Antichristian Power* (*Rev. xiii. 5, 6.*) To whom was given a Mouth speaking great Things, — and he opened his Mouth in *Blasphemy*.

Upon our charging the *Methodists* “ with making themselves like the *Apostles*, Mr *Wesley* calls this a *silly Objection*, — because every Man ought in *some Respects* to be like *Apostles*, — in holy *Tempers*, *Exemplariness of Life*, *Labours for the Good of Souls.*” Who doubts it? or blames any Mortal for it? 'Tis not for

Farther
Appeal
pag. 106.

making the *Apostles* an *Example of Holiness*, &c. that we fix our Charge on the *Methodists*; but for *Unbeliness*, in proud *Boastings* of a like *Dignity and Authority*; for Pretensions to *Inspiration*, and other extraordinary *Gifts*, and *miraculous Powers*, (as will farther appear anon) and even comparing themselves with our *Lord*, Instead of our *Objection* being *silly*, their *Solution* of it is *shuffling and prevaricating*. *The Wind hath bound them up in her Wings, and carried them away into the Regions of Vanity, to the Borders of Blasphemy*.

§. 5. Another *presumptuous Flight* usual among *Enthusiasts* is the Affectation of *Prophecy*, and other *miraculous Gifts and Operations*: A supposed Power of this Nature not only swelling their *Vanity*, but promoting their *Cause*; as it gratifies a natural Itch of peeping into *Futurity*, and tends to induce a Belief of their *Divine Inspiration*. And this also is an *Article* in Charge against *Methodism*.

First for *Prophecy*. Mr *Whitefield* was a very early *Nibbler* at this, and a great Dealer in *Omens, Presages*, and other *Divinations* concerning *himself*, and his *new Dispensation*. Nor can we read the *Lives* of any *great Men*, but we find such Kind of *Auguries*, relating to their *Birth, Exploits, and Fortunes*. And although what
I shall

I shall mention may seem *trivial and ridiculous*; it will however *shew the Man*, and has no doubt had a due Influence on his *Followers*.

First in Order is the "Circumstance of his being *born in an Inn, the Bell-Inn at Gloucester*, — which was of great Service to me, says he, and excited my Endeavours to follow the Example of my *dear Saviour*, who was *born in a Manger belonging to an Inn.*" *i. e.* Being *born in an Inn* makes him like *Christ*, who was *not* born in an *Inn*; — nor, that I, or he, can tell, in a *Manger belonging to an Inn*. From the Circumstance of the Sign of the *Bell* he might more aptly have *prophefied*, that in Time he should become as *sounding Brass*, — or the *Bells* every-where *ring* for him, on making his *public Entrance*.

His *Omen* however corresponds to that of the famous *Pope Hildebrand*, whose *Father being a Carpenter*, it was thence *presaged*, that he should be *Christ's Vicar*, and have *universal Dominion*.

And no less a Man than the *Pope's Champion, Baroni*, hath assured us, that his being like his *Saviour, the Carpenter's Son*; and his carving out merely by *Chance* before he knew *Letters*, *Dominabitur a mari ad mare, he shall rule from Sea to Sea,*

1 Deal.
pag. 8.

Annal.
1073.
N^o. 16.

Sea, were certainly *divine Ostents*. —
To compleat the *Comparison* too, it is
possible Mr *Whitefield* may have been so
happy as to write this Prefage, *before he*
knew Letters.

Annal.
1073.
No. 16.

The other Circumstance, that “ his
“ Mother used to say, while he was an
“ *Infant*, that she expected more Comfort
“ from him than any other of her Chil-
“ dren,” has Variety of *Parallels* in the
Popish Legends, where the *Mother's*
Dreams are so often made *Prophecies* of

Conform.
Fol. 17.

the *Son's Grandeur*. “ When St *Francis*
was but in a secular State, his *Mother*
by divine Influence said, *What do you*
think that Son of mine will turn out? By
Grace he will be a Child of God. — St

Ribaden.
pag. 570.

Dominic's Mother, besides her *Dream*
of having a *Dog* in her Womb, with a
burning *Torch* in his Mouth, had the
good News by *Revelation*, that she should
have a Son endowed with many Gifts and
Virtues.”

Ibid. pag.
:8.

“ One Morning I said to my *Sister*, —
“ *God* intends something for *me*, — will
“ provide for me some Way that we
“ cannot apprehend. How I came to
“ say these Words, I know not. But
“ *God* afterwards shewed me they came
“ from *him*. — I dreamed, that I was to
“ see *God* on *Mount Sinai*: — this made a
“ great *Impression* upon me, and a Gen-
“ tlewoman,

“ *tlewoman*, to whom I told it, said,
 “ *George, this is a Call from God.*—One Ribaden.
 “ Night an unaccountable, but very strong Pag. 22.
 “ *Impression* was made upon my Heart,
 “ that I should *preach* quickly.—*God* has
 “ since shewn whence that *Impression*
 “ came.” A notable *Impression* truly,
 that one designed for a *Scholar* should
 come to *preach*. But in the *second Edi-* Pag. 13.
tion of his *Dealings*, when he recollects
 that he was now in *Print*, he cunningly
 slips in by Way of Amendment to his
 Dream, “ that I should *preach* and *print*
 “ quickly,” which is *prophefying* of a Thing
after it came to pass.

He has *prophetic Notice* of a future Con-
 versation with a *Lord*, and of his *Money*
jingling in his Hand. “ *God* was pleased i Dealing.
 “ to give me *previous Notice* of it.—I
 “ *dreamed* that I was talking with his
 “ *Lordship*, and that he gave me some
 “ *Gold*, which seemed to *sound again* in
 “ my Hands.—Afterwards he made me a
 “ Present of *five Guineas*, which *did sound*
 “ *again* in my Hands.”—

You hereby see the *Man*, and his *su-*
perstitiously Entbusastick Head. Otherwise
 it would be as *idle* a Thing to *repeat*, as
 in him to *write*, these frivolous *Omens*,
Dreams, Impressions, Revelations,—all Pro-
phetical.

There

There is a plain Intimation also of this *Prophetick Spirit* in Mr *Wesley*.
 “ For some Time I had visited a *Soldier*
 “ in *Prison* every Day. But—I told
 “ him, *Do not expect to see me any*
 “ *more,—I believe Satan will separate us*
 “ *for a Season. Accordingly, the next*
 “ Day I was informed, that the *Com-*
 “ *manding Officer* had given strict Orders,
 “ that neither Mr *Wesley*, nor any of his
 “ People, should be admitted.”

4 Journ.
 pag. 30.

But in the *Progress* of their Ministry they rise higher, and come to *Predictions of greater Things*, with regard to themselves, and Increase and Dilatation of the
Family of Methodism.—Hence “ the great
 “ Work, which God intends, and is now
 “ beginning to work over all the Earth.”

2 Journ.
 P. 19. 35.

3 Journ.
 P. 3, 16,
 24.

—Hence, says Mr *Whitefield*, “ God will
 “ make his Power to be known in me.—
 “ And yet I shall see greater Things than
 “ these.—I shall be exalted.—There cer-
 “ tainly will be a fulfilling of those Things
 “ which God by his Spirit hath spoken
 “ unto my Soul.—There are many *Pro-*
 “ *mises* to be fulfilled in me.—This, I
 “ know; what I have spoken from God
 “ will come to pass: Lo! it will!—

Letters.

“ Our glorious Soul-Brother had it
 “ revealed to him in Spirit, these two
 “ Years, that some such as he should be
 “ sent of God into these Parts.”

“ The

“ The *Lord* revealed himself to a *Child*
 “ about seven Years old in an amazing
 “ Manner: — in a *Rapture*, and by the
 “ uncommon Earnestness the *Spirit* gave
 “ her to wrestle for the *Churches*, she
 “ thought that an uncommon Work would
 “ be wrought on the Earth. Many such
 “ Instances of the Outpouring of the Spirit
 “ we have among us.”

Sometimes Mr. *Whitefield* throws out
 his *Predictions* of the *Persecutions* he is
 to undergo, and (according to his usual
 Modesty) in *Analogy* to the *Sufferings* of
Christ, “ Yet a little while, and a suf- ^{3 Journ.}
 “ fering Time will come. *I cannot follow* ^{11, 12,}
 “ *him now, but I shall follow him hereafter.* ^{15, 90.}
 “ — *My Hour is not yet come.* — I find
 “ the *infinite Wisdom* of God in sending
 “ *me* to England. But God will manifest
 “ his mighty Arm in the *Salvation* of
 “ *Georgia.*”

Where, besides the *Gift of Prophecy*, we
 have a *new Argument* for the *Infinity* of
God's Wisdom, which I hope all future Wri-
 ters on the *divine Attributes* will remem-
 ber, (*viz.*) the sending of Mr. *George*
Whitefield from *Georgia* into *England*.

Popish Legends are stuffed with Boasts
 of this Sort. “ *St. Francis* rising from
 Sleep in great Joy, and being asked the
 Reason of such a Transport, answered
prophetically, “ *I know that I shall be a great*
 G “ *Prince.*”

Conform.
Fol. 234.

“ *Prince.*” Another time being in *Prison*, yet highly exulting, cries out, ‘ *What do you think of me? I shall yet be adored over all the Earth.*’ — One Day he prophesied with a loud Voice — of a *Church* which should hereafter become a *Monastery* of Females, by whom *God* should be glorified. And it was fulfilled to a *Letter*, becoming in Time the *Monastery of St. Clara*. Once being in a *Rapture*, and the Bosom of his Mind dilated, he saw clearly what should happen in *Futurity* to himself and Children. — *Be comforted, and rejoice in the Lord, my Dearest, nor be dejected or afraid, because we are few and simple; because it has verily been shewn me from the Lord, that he will increase us into a great Multitude, multiply and enlarge us.*

Ibid.

Bonavent.
Leg. Fr.
cap. 3.

Ribaden.
P. 395.

God gave the Gift of Prophecy to *St. Anthony*; — he foretold to a certain *Lady*, that *God* would give her a Son that should be great in the *Lord's Church*, a *Franciscan Friar*, and a *Martyr*. And so it happened.

Orlandin.
Hist. Jes.
Part 2.
P. 370.

A holy *Nun* declared, that while she was praying for the Good of the *Church*, and *Reformation* of Manners; *God* foreshewed her from above, that the *Society of Jesuits* should arise, who, as *new Apostles*, should take Pains in working *Conversions* over all the *World*.

Numbers

Numbers of *young female Prophetesses* are easily supplied out of the *Pope's Budget*, (as *St. Bridget, Catherine of Sienna, Hildegard, St. Rosa, Teresa, &c.*) who all *foretold* wonderful Things of themselves, and the several *Religious Orders*. The *Light of Prophecy* is indeed one of their boasted *Marks of the true Church*, of which they give a hundred Instances, and challenge *Protestants* to produce the like. Would they but come among the *Methodists*, they might see their Challenge answered, and perhaps be induced to embrace them as *Brethren*, or even to give them the *right Hand of Fellowship*.

§. 6. The same may be said with regard to *Miracles*, another *Mark* of the true Church, which their *Enthusiastic Impostors*, and most others, have been fond of, as one of the chief and most awful *Proof* of their *Pretensions*. They know the *Vulgar* are ever delighted, amazed, and drawn by any thing of the *Marvellous*, especially if heightened into the *Miraculous*; and thereby easily persuaded of the *Wonder-monger's divine Mission*.

Here also the *Methodists* have been *dabbling*. — Some *Instances* of an *extraordinary Nature*, procured by the *Merits and Intercession* of the *Methodists*, I shall reserve for another Chapter; and shall here

only point out a few Cafes, containing the *miraculous* Favours of *Heaven* towards themselves: fufficient however to prove a *Claim of Miracles* among them.

Seward
Jour.
p. 86.

Thus, when “ Mr. *Seward* fell from his Horse without the least *Hurt*, not so much as of his *Foot against a Stone*; the Reason given is, — *God's sending his Angel to preserve him.*” Which is much such

Ribaden.
p. 360.

a Favour as *Philip Neri* received, “ who falling into a deep Ditch, was *miraculously held partly in the Air by an Angel*, and partly drawn forth by the Hairs of his Head, without any Harm:”—Or that of

Messingh.
Vit. Sanct.
p. 175.

St. *Columb*, “ who seeing a Boy falling from the Top of a House, *commanded an Angel* to fly in the Twinkling of any Eye, and hold him up before he could touch the Ground. The *Angel* obeyed; and the Boy was *unhurt.*”

Whitef.
5 Journ.
p. 34.
FranciAn-
nal.
p. 361.

“ Lost in a Wood: — *God* sent a *Guide* “ to direct us right,” says Mr. *Whitefield*. In the same Manner, “ *God*, pitying a certain *holy Jesuit* who had lost his Way, immediately sent him a *Guide.*”

3 Journ.
p. 4.

In order to receive Power to *preach*, and preach the more *effectually*; — Mr. *Whitefield* says, “ I had a great *Hoarsness*, “ and was *deserted* before I went up into “ the *Pulpit*, but *God* strengthened me, so “ as to be heard by all.—*God* took away my
“ *Hoarsness,*

“ *Hoarseness*, that I could lift up my ^{3 Journ.}
 “ Voice like a Trumpet.” P. 9.

Mr. *Wesley* in the same Case is *supernaturally* cured several times. “ So weak
 “ that I could *hardly stand*, — or get out
 “ of *Bed*,—at length made a Shift to drag
 “ myself to *Short’s Gardens*, — read those
 “ Words (tho’ scarce intelligibly, for my
 “ Voice too was almost gone) *Whom he did* ^{4 Journ.}
 “ *foreknow, he did also predestinate*. In a P. 79.
 “ *Moment* both my *Voice* and *Strength*
 “ returned. From that Time I found
 “ such bodily Strength. — My bodily
 “ Strength *quite failed*; — yet my *Weak-*
 “ *ness was suspended*, while I was calling ^{Page. 83.}
 “ Sinners to Repentance. — At our *Love-*
 “ *Feast*, besides the Pain in my Back and
 “ Head, and a Fever, I was seized with
 “ such a *Cough*, that I could hardly speak.
 “ At the same time came strongly
 “ into my Mind, *These Signs shall fol-*
 “ *low them that believe*. I called on *Jesus*
 “ aloud to *increase my Faith*. — While I
 “ was *speaking*, my *Pain vanished*. The
 “ Fever left me. My bodily Strength
 “ returned. And for many Weeks I felt
 “ neither Weakness nor Pain. — Another ^{Ibid.}
 “ time seized with such a Pain, that I ^{P. 77.}
 “ *could not speak*. I knew my *Remedy*,
 “ and immediately *kneeled* down. In a
 “ *Moment* the Pain was gone.—I *quite*
 “ *lost my Voice*: But it was immediately
 “ restored;

4 Journ. P. 92. “ restored; and I spent half an Hour in
 “ Exhortation and Prayer *without any*
 “ *Hoarsness.*”

Some *Observations* concerning these Pre-
 tentences to *instantaneous and supernatural*
Cures will follow hereafter. I shall here,
 as usually, subjoin the *Parallel*, as to the
 Cure of the *Hoarsness*.

Brev. Rom May 20. Lect. 5. “ St. Bernardin, a *Franciscan*, finding
 himself unfit to *preach* on account of the
Weakness of his Voice, and a *Hoarsness*,
 by imploring the Assistance of *God*, was,
 not without a *Miracle*, relieved from that
 Impediment.—A *religious Nun* devoted to
 St. *Xavier*, famed for Skill in *Music* and
 a *fine Voice*, had her Voice lost by a
Hoarsness for ten Years. At last deter-
 mined to sing on St. *Xavier's Festival*,
 she declares, that the *Saint would restore*
 her *Voice*. Behold a *Miracle!* On the
 Morning of his *Festival* her Voice is re-
 covered to its ancient *Sweetness*, and she
 never sung better in her Life.” — St. *Rosa*,
 I confess, did not come off quite so well.
 For “ being very ill of a *sore Throat*,
Jesus Christ her *Spouse* came to *visit* her,
 and invited her to *play* with him to *di-*
vert her Pain. She insisted that the
Winnings should be whatever the Winner
 pleased. The *Cards* were played, and she
 won the first Game; and demanding in-
 stantly a *Relief of her sore Throat*; it was
 so

Franci
 Ann. Jes.
 p. 368.

so immediately. But her *Spouse* insisting to play another *Game*, she lost it, and the Pain of her Throat returned and increased." Vit. Rosæ,
cap. 15.

The same Accounts we have of God's clearing up the *Weather*, for the sake of the *Methodists* and *Company*.

" — It rained very hard : — but upon Prayer that God would be pleased to withhold the Rain, it was done immediately." Whitef.
3 Journ.
P. 93.

" Preached at *Kennington* : — not above ten thousand People, and thirty Coaches. — Rained most Part of the Day : — However, God was pleased so visibly to interpose in causing the *Weather* to clear up, and the Sun to shine out just as I began, that I could not avoid taking notice of it to the People in my Discourse." Page 94.

Does he think the *Weather* would not have cleared up, and the Sun shone, if he had not preached? But a *Sort of Miracle* must be made of it. And yet, it seems, the *Miracle* is much the same, if it happens to rain. For, " preached at *Kennington*, and God was pleased to send Rain : — and as soon as the *Rain* came, I received uncommon Strength from above." Ibid.
P. 96.

— Mr. *Wesley* too says, " A violent Storm of Rain began about the Middle of " of 4 Journ.
P. 86.

“ of the *Sermon*. But so much the *more*
 “ was his *Power present to heal*. — Our
 “ Hearts danced for Joy.”

4 Journ.
 p. 69.

Mr. *Wesley* “ travelling on *Foot* in the
 “ *Night*, in a *heavy Rain*, *wearry*, and not
 “ knowing his *Way*,—has a *Group of Mi-*
 “ *racles* to relieve him in each *Particular*.
 “ *O that thou wouldest stay the Bottles of*
 “ *Heaven! Or, at least, give me Light,*
 “ *or an honest Guide, or some Help in the*
 “ *Manner thou knowest! Presently the*
 “ *Rain ceased; the Moon broke out; and*
 “ a friendly Man overtook me, who set
 “ me on his own Horse, and walked by
 “ my Side, ’till we came to Mr. *Gam-*
 “ *bold’s Door*.”

Mr. *Wesley* being reproved by Mr. *Church* for this *Enthusiasm* and *Presumption*, says, “ he would not have us look
 “ upon it as *miraculous*,—but a *signal In-*
 “ *stance of God’s particular Providence*.”
 But notwithstanding this *Distinction*, if
 this *signal Instance of particular Providence*
 be effected in a *miraculous Manner*, where
 is the *Difference*? He adds, however, with
 a *seeming Submission*, “ Let it pass then as
 “ a *Trifle* not worth *relating*.” *We Un-*
believers may deem it a *Trifle*; but he has
 a better *Security* in the *Faith* of his *Fol-*
lowers.

By way of *Comparison* we might pro-
 duce hundreds of *Instances of Popish Saints*
 being

being quite *dry* in the Midst of *Rain*; or *no Rain* falling where they are *preaching*, though Showers all around them; or *Storms* turned into *Calms* by their *Prayer*, &c.

Balinghem (in his *Calandar of the Virgin* Balingh. Jun. 13. *Mary*) gives us two Instances together; one of *St Anthony*, “ who being on a Journey, and a heavy Shower falling, he puts the *Rosary* on his Head, and prays for Succour to the *Virgin*; and instantly, the Words scarce out of his *Mouth*, the *Rosary* becomes a *complete Cover*, and he gets to the *City* without being touched by the least Drop of Rain.—Another, of one *Brother George*, who being in a violent Storm of Rain without a Cloak, no sooner repeats his *Rosary*, but he goes on to his *Monastery* perfectly dry.

St. Edmund preaching in the *open Air*, Henri-quez. Fascicul. V. 2. p. 424. a black Cloud, hanging over the Company, threatened a terrible Storm; but he, making the Sign of the *Cross*, commanded the malignant *Spirit of Water* to depart, and not to disturb his *Audience*. Presently it rained all-about, but not a Drop fell upon *them*.

St. Aridius, (whose *Name* is adapted to Mabillon. Vet. Anal. Tom. 4. p. 95. his *Miracles*) and his *Society*, often were perfectly *dry* in the Midst of prodigious *Showers*.—And *St. Beuno* had always the

H

same Fleet-wood's Works, p. 623.

same Privelege; for which Reason he was called *Dry-Coat*."

You see the peculiar *Privileges* of such *conceited Favourites of Heaven*. The common Course of *Providence* must be altered for their Sake; and all *Nature* be made subservient to their *whimsical Dispensation*.

" St. *Teresa* having obtained of the *Lord*, that a Well of very *bad Water* should become *sweet*, and be conveyed too into her *Monastery* by a seemingly impossible Current, has the same *prevaricating Plea* with Mr. *Wesley*: *I reckon not this for a Miracle, but to shew our strong Faith; for the Thing happened just as I have related it.*"

But as to these, and such-like *Miracles*, it were to be wished that the *Methodists* would be *clear*; and, in *express Words*, either *claim* or *renounce* their *Pretensions*. We should then know upon what Foot the Argument with them stands. But they are manifestly *Evasive*. And though, when hard pressed, they *seem* to *disclaim Miracles*, and declare them *unnecessary*, and the like; yet, in the above-mentioned Instances, they *seem* also to *retain* them: The Stories are evidently told with that Air, as if they would have them *thought miraculous*; often with *Words plainly implying* it: And they well know their *eager Followers*, for the Credit of their Cause, stand ready

ready to swallow any Thing; and are as willing to *improve*, as to *believe*, any *marvellous Tale*. They are so well *trained-up*, that they easily acknowledge the *Authority God has given their Teachers from above*."

§. 7. Hitherto we have considered the *Conduct of the Methodists* under their most *plausible Appearances*, *highest Pretensions*, and a *Flow of Exultation*. But they do not always go on so *smoothly and swimmingly*; meeting with various *Rubs and Obstructions*, and grievous *Enemies and Sufferings*, in their Way. I observed before, that whatever *favours* and promotes their Cause is from *God*; whatever *Opposition or Obstruction* they meet with, from the *Devil*.

I shall therefore now give some Account, or rather they *themselves*, of their grievous *Conflicts and Combats with Satan*: Who, though the *Enemy to all Truth and Goodness*, and therefore *their Enemy*, and sure to be conquered at last, yet *persecutes and oppresseth* them in a most grievous Manner; by Force and Fraud; in Body and Mind.

To begin with Mr. *Whitefield*. St. Conform. Fol. 253. *Francis* once said, "that if his Brethren did but know what Tribulations he endured from *Satan*, there is none of them who would not greatly compassionate his Case." And Mr. *Whitefield* says, "God Dealing. *only knows how many Nights I have* p. 38.

lain groaning,—and bidding *Satan* depart from me.”

1 Dealing.
P. 21.

“ I had then *Power* over my *secret* and *darling Sin*. But being some Time after *overtaken in Liquor*—*Satan* gained his usual Advantage over me. An experimental Proof to my poor Soul, how that *wicked One* makes use of Men as *Machines*, working them up to just what he pleases.” — Which is an artful Way of throwing the Blame upon *Satan*, and making Sin an *involuntary* Thing; when the Man was led away *voluntarily by his own Lust* and Intemperance. And *Satan* has Reason to complain of *Injustice* done him.

Ibid. pag.
37, 38.

We have next a grievous Complaint of a *bodily Oppression* from the *wicked One*. At *Oxford*.—“ The Comforts of *sensible Devotion* were *withdrawn*, and a horrible Dread overwhelmed my Soul.—One Morning, rising from my Bed, I felt an unusual Impression and *Weight upon my Breast*: — In a short Time the *Load* gradually increased, and almost weighed me down, and fully convinced me that *Satan* had as real a Possession of *my Body*, as once of *Job's*. All Power of *thinking* was taken away, — my *Memory* quite failed, — my Soul barren and dry. — I fancied myself like a Man *locked up in Iron Armour*.—I felt great *Heavings* in
“ my

“ my Body ; prayed under the Weight
 “ till the *Sweat* came. How many Nights
 “ did I lie *groaning under the Weight*, bid-
 “ ding *Satan* depart from me in the Name
 “ of *Jesus*.”

Here again, I doubt, he has charged
Satan wrongfully ; in laying *his diabolical*
Weight upon the Body, while it under-
 goes but the usual Effects of a common
natural Distemper, called the *Incubus*, and
Night-Mare. To prove this, the *Devil*,
 in Revenge, might perhaps tempt him to
 borrow the Description of his Case from

Chambers's Dictionary under those two
 Words ; which I shall subjoin : “ *Incubus*,
 “ *Night-Mare*, a Disease consisting in an
 “ *Oppression of the Breast*, so very violent,
 “ that the Patient can't *speak*, or even
 “ *breathe*.—The *Senses are not quite lost*,
 “ but *drowned and astonished* ; as is the
 “ *Understanding and Imagination*. So that
 “ the Patient thinks some *huge Weight*
 “ thrown on him, ready to *strangle* him :
 “ And frequently imagines some *Speetre*,
 “ or *Phantom*, *stopping his Breath*.”

Incubus.
Night-
Mare.

The same *Author* ascribes “ to the
Hypochondriac Passion (*Spleen*, or *Vapours*)
 the same *Symptoms* of a *Pain in the Stomach*,
 a *Constriction of the Breast*, *Difficulty of*
Breathing ; — as likewise *Wakefulness*, *In-*
quietudes, *Fear*, *Suspensions*, *Deliriousness* ;
 —affecting

—affecting the Patient more in *Mind* than *Body*.”

Nor is it to be doubted, but the greatest Part of these *strange Feelings* and *Sufferings*, *Dejections of Mind* and *dreadful Apprehensions*, &c. proceed from *Disease*, caused perhaps by a *Flatulency* from much *Fasting*, or the Fumes of *Indigestion*, or Want of *Exercise*, deep Intention of *Thought*, and various *Affections* and *Passions*; which *Physicians* can much better account for than myself. And we may easily conceive that the *Effects* of such *Disease* must of Course be *stronger*, when the *indisposed Body* wears a *melancholic* and *enthusiastic Head*; Strength of *Imagination* and *Distemper* concurring. — For a *Cure*, Mr. *Whitefield* “ applied to his Friend, Mr. *Charles Wesley*, who advised him to keep upon his Watch, and referred to a *Chapter in Kempis*.” Had he applied to a *Physician*, he would perhaps have prescribed, besides *Plebotomy*, *Cathartics*, *Carminatives*, and *Emetics*. And one may the rather think so, because both *Naturalists* and *Divines* have assured us, that the *Devil* often goes out of the Bodies of the *Possessed* in a *Vomit* or a *Stool*. *Gregory of Tours* says, “ a most atrocious Devil having possessed a certain Person, by the Help of
“ *Oil* he went out of his Body by the
“ *Draught*,

“ *Draught; per fluxum ventris,*” Glor. Confess. Cap. 9.

“ We read in the *Malleus Maleficarum*, (Tom. 4. Pag. 25.) that the *Devil* sometimes rumbles about the *Intestines in the Shape of a Pill* (for so I construe the Words *in similitudinem pilæ*) until he goes out by the *Draught; per secessum.*”

“ *Thyræus, (de Dæmoniacis, Cap. 52, & 54.)* gives us several Instances of *Devils* being cast out by *Vomit* and *Stool*; and then the *learned Author wisely observes,*—that these Passages are the fittest for the *Egress* of such *unclean Spirits*;—and that (tho’ *Devils* commonly go out with a *Stench*) in these Cases they are expelled with a *more than ordinary fetid Smell.*” ’Tis true these *Authorities* are taken only from *Popish Writers*, and therefore may not obtain Credit from a *Protestant Reader*; but the *Patient*, who hath so often followed their *Example*, might for once have taken their *Prescription*.

Hence again we may account for what follows in Mr. *Whitefield*. “ At this Time ^{i Dealing,} *Satan* used to terrify me much; and ^{p. 38.} *threatned to punish* me, if I discovered his Wiles.—I thought the *Devil* would appear to me every Stair I went up.— And he so troubled me when I lay down to Rest, that for some Weeks I scarce slept above three Hours at a Time.—

“ Wanted

“ Wanted to *see Sin as it was*, but feared
 “ lest the Sight should *terrify* me to Death.
 1 Dealing, “ ——— *Satan* so imposed upon my Under-
 P. 39. “ *standing*, that he persuaded me to *shut*
 “ myself up in my *Study*, till I could do
 “ Good with a *single Eye*.” This Mr.
 3 Journ. *Whitefield* explains elsewhere, “ *Satan* kept
 P. 84. “ me in my *Closet* near six Weeks, because
 “ I could not do any Thing with a *single*
 “ *Intention* :” *i. e.* was a *Hypocrite*.

Why *Satan* should endeavour to *cure*
 him of his *Hypocrisy* I can't conjecture.—
 But if that *infernal Fiend* did *really* use the
 poor Man so unmercifully, or if a *wrong*
Cause be assigned for his Disorders ; 'tis
 certain he has shared with many *Saint-like*
 Persons in these Calamities.

Ribaden. As to *Suffocation, &c.* “ One Night the
 P. 391. *wicked Fiend* did what he could to *choak*
St. Anthony, pressing his Paw upon his
 Ibid. Throat.—At Rome this *malignant Spirit*
 P. 544. would have *choaked St. Ignatius* in his
 Bartol. Sleep : the *holy Man* awaking, called upon
 Vit Ignat. the Name of *Jesus* ; but he was so *hoarse*,
 P. 409. and his Throat so sore, that he could hard-
 ly speak for a Fortnight. At another Time
two Devils whipt him cruelly in his Bed.---

Ribaden. The *wicked Fiend* would often throw him-
 P. 180. self upon *St. Romualdus*, as he was lying in
 his Bed, *kneaded him with his Knees*, and
 pressed so heavily upon him, as almost to
smother him.----He would often cry out---

go thou malignant *Serpent*. — A certain Jesuit, being in a *haunted* House, had scarce shut his Eyes, but he felt the *Devil's Hand* taking him by the Throat." —

" The *Prince of Darkness* used to fall upon St. *Patric* in his Sleep, and to lay a heavy Stone upon his Breast, — so as to deprive him of all *Motion and Sensation*; and bring a *Darkness and Torpor* upon him for several Days, till the *Saint*, by calling upon *Elias, the Prince of the Prophets*, was at length relieved." Messingh.
Vit. Patric.
cap. 19.

Nor will the cruel Enemy spare the tender Sex. " I was, says St. *Elizabeth*, that *Spiritual Virgin*, so shut up by the *Adversary*, that I could scarce speak. — " I felt my Throat so violently compressed " by his Hand, that my *Breath* was almost stopped." — " *Mary of Agreda* was never free from *bodily Infirmities*, and some painful Distemper. The *Devil* too had a Commission to torment her; — and sometimes he would lie upon her with so heavy and insupportable a *Weight*, that her *Breath* was ready to go out of her Body." Vit. Eliz.
cap. 7.

The Confession of her *Distempers* explains what the *Devil* was. Life of M.
Agred.

The Want of *Sleep* is a Circumstance belonging to Variety of Distempers; and if the *Devil* would allow Mr. *Whitefield* but little; he served " one *Thomas the Simple* as bad, who was all Day dirtying Manni
Sel. Hist.
p. 41.

Conform. Fol. 54. *his Body*, in order to have a *pure Heart*: For seeing so much *Piety* in such a *simple Man*, he was perpetually plaguing him with *nocturnal Terrors*, *Noises*, *Dread of Thieves, &c.* — And “he used *St. Francis* in the same Manner, always disturbing his Rest *in the Shape of Mice and Rats.*”

Ibid. Fol. 53. As *Satan* threatened *Mr. Whitefield* with Punishment, if he ever discovered his Wiles; so he “threatened *St. Francis*, that unless he would desist from his *pious Method*, he would make him *crooked*, and clap a *Hump* upon his *Back.*”

Lib. 2. cap. 6. In the *romantic Life of St. Bernard*, a Woman grievously oppressed by an *Incubus*, who had applied to *St. Bernard* to be relieved, is terribly *menaced* by the *Devil* what he would do to her, as soon as the *Saint* was gone out of the *Country.* — *Teresa* too he “threatened to be revenged on, besides giving her many grievous *Blows.*”

Ribaden. P. 797. Did *Satan*, as it were, *lock up Mr. Whitefield* in *Armour*, and *shut him up in his Closet*? He served a *religious Franciscan* the same Trick, “not only took away his *Speech*, but got upon his *Back*, and heavily *weighed* him down; and *thrust him into a Hole*, so narrow that he could not *stir*; till by the Help of a little *holy Water* he put the *Devil* to *Flight.*”

Nor

Nor do we want Instances among the *most resolute Popish Fanatics* of *over-powering Fears*, and Apprehensions of the *Devil's* appearing to them : where-ever they are, especially if in the *Dark*, whatever Object they *see*, or *think* they see, be it Man or Beast, it is immediately their *Hellish Enemy* ; and they are plucking up their *Courage* to fight with him, or calling upon *Divine Help* to send him packing.

“ Five furious *Devils* attacked *M. of Piazzzi* one after another ; —and this horrible Sight terrified, haunted and pursued her in all Places. Sometimes they throw her down Stairs, —bite her, —and seem to devour her ; so that she had no manner of Repose Day or Night. She armed herself against these furious Assaults with the Buckler of *Prayer*.” But *St. Romualdus*, as became a *Man*, had more *Courage*. “ The Devil lay upon his Feet and Legs all Night, that he could not easily stir himself ; and he was so possessed with the Thoughts of him, that a *Monk* could not knock at his *Cell*, but he asked the *Devil*, *What he did there* ; and was ready to *encounter* him. — All the *Crows* and *ugly Birds* he saw in the Wilderness, he fancied to be *Devils*, and *challenged* them to fight with him ; and exceedingly triumphed, when at his loud Cries they flew away.”

Life, No^o
31, 32.

Stillinf.
on Idolat.
P. 232.
or
P. Dæmi-
an. Vit.
Romual.
cap. 15—

17.

Burtol.
Vit Ignat.
P. 72.

“ The *Devils*, who had declared they hated none more than *Ignatius*, haunted his Bed-chamber with terrible Noises and Spectres, to shake his Constancy. He was grievously frightened; but by degrees recollecting himself, he boldly defied them, and called them a Pack of *Cowards*, for coming in such Numbers to disturb *one Man's Rest*.”

But notwithstanding these *bodily Assaults* of the *Devil* upon Mr. *Whitefield*, the worst is still to come; as you will see by his following *perplexed and inconsistent Effusions*.

1 Deal.
P. 40.

“ Henceforward he transformed himself into an *Angel of Light*; and worked so artfully, that I imagined the *good*, and not the *evil*, *Spirit* suggested to me every thing that I did. — His main Drift was to lead me into a State of *Quietism*, (he generally *plowed with God's Heifer*) and when the *Holy Spirit* put into my Heart *good Thoughts* or *Convictions*, he always drove them to *Extremes*. For *Instance*; having out of *Pride* put down in my *Diary* what I gave away, *Satan* tempted me to lay *my Diary quite aside*.” Assuredly a most *malicious Devil!* who would rob us of that *Treasury*, which has furnished the World with such *incomparable Dealings and Journals*. But seriously, Sir, did the
Holy

Holy Spirit put it into your Heart to set down your *Charities out of Pride*? And did *Satan* tempt you to the *contrary*? The very *Reverse* of both should have been the Case.

“ When *Castaniza* (the *Author* of the 1 Deal.
 “ *Spiritual Combat*) advised to talk but P. 40.
 “ little, *Satan* said *I must not talk at all.*
 “ So that I, who used to be the most
 “ forward in exhorting my *Companions*,
 “ have sat whole *Nights almost without*
 “ *speaking at all.*” Where a *sullen Hu-*
mour, perhaps a *Lowness of Spirits*, is im-
 puted to *Satan’s* attempting to lead him
 into *Quietism*. I find too, that not only
 Mr. *Whitefield*, but Mr. *Wesley*, was ad-
 vided by a *Spiritual Casuist* to observe a
 very high Degree of *Silence*. The latter
 “ was often and earnestly pressed to make 4 Journ.
 an *Experiment* of this Nature,——and he P. 86.
 spoke to none at all for two *Days*, and
 travelling fourscore *Miles* together.”——

The same *Whim* has run through the
Mystics, and several of the *Religious Or-*
ders, who have enjoined *absolute Silence* (I
 think too, bound it on the *Conscience* by
Vow) except at some *stated Times*; as a
 Point greatly tending to *Perfection*. Hence
 St. *Bonaventura* says, “ that *Silence in all* De Perfect.
 “ *the Religious* is necessary in order to cap. 4.
 “ *Perfection*: and that in order to observe
 “ it, you ought to do as St. *Agatho* did,
 “ who

“ who held a *Stone in his Mouth* for three
“ *Years*, till he could learn *Taciturnity*.”

Brev. Rom.
Oct. 19.

“ And St. *Alcantara* carried several
Pebbles in his Mouth for three Years like-
wise, and for the same Reason. — *Theon*
observed a *continual Silence* in his Cell for
thirty Years. St. *Francis* observed it him-
self, and enjoined it upon his *Brethren*.

Conform.
Fol. 274.

The *Rule of Silence* was most religiously
observed by St. *Dominic*; which provoked
the *Devil* to put a *Trick* upon him. Ac-
cordingly he appears in the Shape of a
Monk, and transgressing one of the Orders
of the *Saint*. The *Saint* something hasti-
ly *chides* him for *Disobedience*. The *De-
vil* immediately fell a *laughing* at St. *Do-
minic*, and upbraided him for the *Violation
of his Rule of Silence*.”

Thyræus.
Loc. In-
felt. p. 136.

But our Pair of *Methodists* were not to
be so caught. Neither the *Spiritual Ca-
suiſts*, nor *Satan*, could bring them to any
long State of Silence, but were both mi-
staken in their Men. For *their Enthusi-
asm* is of that *loquacious* Nature, that it
must have Vent; and the *black Humour* be
discharged, either through a *Quill*, or at
the *Mouth*; — or they would *burst*.

1 Dealing.
p. 40.

“ Again, adds Mr. *Whitefield*, when
“ *Castaniza* advised to endeavour after a
“ *ſilent Recollection, and waiting upon God*;
“ *Satan* told me, I must leave off all
“ *Forms*, and not use my *Voice in Prayer*
“ at

“ *at all* — Where are we now? But a few Lines before, *Satan’s* main Drift was to lead you into *Quietism*; and now your *Spiritual Guide* joins with him, advising the very *Essence of Quietism*. You obey; “ leave off keeping your *Diary*, 1 Deal. p. 43, 44. using *Forms*, scarce a *Voice in Prayer*, visiting the *Prisoners*, &c. till better advised by *Messieurs Wesley*, and *God* was pleased to make an open Shew of these *diabolical Devices*.”

And it must be allowed, that the *Wesleys* generally disclaim this Doctrine of the *Moravians*. “ Our old Friends, Mr. *Gambold* and Mr. *Hall*, came to see my Brother and me. The Conversation turned wholly upon *silent Prayer*, and *quiet Waiting for God*; which, they said, was the *only possible Way* to attain living, *saving Faith*.”

Wesley.
4 Journ.
p. 68. and
see p. 113.

Sirenum cantus, & Circes pocula nōsti?

“ Was there ever so pleasing a Scheme?
“ But where is it *written*? Not in any of
“ those *Books*, which I account the *Oracles*
“ *of God*, &c.”

We may easily imagine, that much *silent Prayer*, and *quiet Waiting*, are Doctrines not likely to recommend themselves to our rambling, warm-headed, *itinerant Teachers*.

These

These *Moravian Mystics* are the Persons, whom (by an unaccountable *Inconsistency* of Conduct not to be reconciled) Mr. *Wesley* represents by *Vicissitudes* as the *best*, and as the *worst*, of Men. *Who* has so much *Fondness* for them, or *Aversion* to them? *Who* so high in their *Commendation*; or *who* so eager in running them down, and *disgracing* them? *Who* so loves, esteems and encourages them; or *who* so effectually *exposes* and *confutes* them? *Who* so ardently desires to *join* them; and yet *who* produceth such strong *Reasons against joining* them, — as Mr. *J. Wesley*?

1 Dealing.
P. 41.

But to return to Mr. *Whitefield*. “The Devil also sadly imposed upon me in the Matter of my *College Exercises*. — I had no Power to compose or write a Word, — had a violent *inward Check* not to go down into the *Hall*. — The next Week he served me so again. — My *Tutor*, as well he might, took me to be really *mad*. — Being urged with the Command in *Scripture*, to be *subject to the Higher Powers*; I answered, *Yes*; but I had a *new Revelation*. *Lord*, “What is Man?”

What is Man indeed? When he must charge upon *Satan* his own moody *Perverseness*, or *Inability* to compose; and pretend

tend a *new Revelation* against *Obedience*, enjoined by the *old*?

“ After leaving off my *Diary*,—*Forms* ^{1 Dealing,}
 “ and *Voice in Prayer*; and visiting the ^{P. 43-6.}
 “ Prisons, nothing remained for me to
 “ leave, but *public Worship*, and my *religious*
 “ *Friends*. Now it was *suggested* (by *Satan*,
 “ as an *Angel of Light*) that I must leave
 “ *them* also for *Christ*'s Sake.—A sore
 “ Trial,—but rather than not be *Christ*'s
 “ *Disciple*, I resolved to renounce them.
 “ Accordingly, instead of meeting my *Bre-*
 “ *thren* as usual, I went into the *Fields*,
 “ and prayed *silently by myself*. Our *Even-*
 “ *ing-Meeting* I neglected also; and went
 “ not to *Breakfast*, according to *Appoint-*
 “ *ment*.—'Till at length by *Mr. J. Wesley*'s
 “ excellent Advice and Management, un-
 “ der *God*, I was delivered from those
 “ *Wiles of Satan*:—and took up my *Ex-*
 “ *ternals* again.

I shall omit many such Appearances of *Satan*, like an *Angel of Light*, to the *Popish Saints*; and be contented with a *single Instance* attended with *similar Circumstances*.

“ *Brother Ruffin*, before he arrived at ^{Conform.}
 his full State of *Sanctity and Grace*, was ^{Fol. 63-4.}
 tempted of the *Devil* no more to follow the
 Footsteps of *St. Francis*, who was but a
simple Man, and under Pretence of sending
 them among the *Hospitals* drew the *Bre-*
thren away from their Prayers; but that he

should live *solitarily* in the *Desart*. Thus *Satan*, appearing as an *Angel of Light*, suggesting this to *Ruffin* confirmed him in his Purpose. And he retired into the *Woods* to pray; would not come to *St. Francis* at *Eating-Hours* as usual,—would not come to *Supper*,—nay would not come to the *Sacrament*;—and sent Word to *St. Francis*, that he had a better Way to Salvation than by following *his Simplicities*; and so the *Lord* had revealed to him. This he affirmed again, and again. At length *St. Francis*, deeply concerned, and desirous to bring him back to the *Community*, goes to him himself, and asks who persuaded him to this? *Ruffin* answered, he had a *Divine Revelation* by an *Angel*. I will shew you, says *Francis*, who this *Angel* is, that suggested it to you: and presently, by Prayer, the *Angel* appeared in a most amazing *Beauty and Splendor*; which made *Ruffin* rejoice and exult. Then *Francis*, by Prayer again, commanded the *Angel* to appear *visibly* who, and what he was. And presently he was transformed into such a *horrible Shape*, and made such a *horrible Stink*, that *Ruffin* fell to the Ground as dead; but was raised-up by *St. Francis*, comforted, and confirmed in *Righteousness*."

I would ask now, with Respect to *Mr. Whitefield*, what otherwise than has happened could be expected from one who sets
out,

out, and begins his *new Dispensation* with such *Phrenzies*, as himself has published? *Youth*, a *pious Intention*, fancied *Oppression of Satan*, and *real Indisposition of Body*,—may perhaps be pleaded in his *Excuse*. And no doubt very justly; had not his whole future *Conduct*, his uncharitable *Characters* and *Accusations of his Brethren*, his indecent and rude *Treatment of his Superiors and Governors*, his *Vanity and proud Boastings*, his unwarrantable and high *Presumptions*, his obtruding upon the *World his own Fancies for Divine Inspirations*, carrying on all along a *New Revelation against the Old in sacred Writ*, and thereby *deceiving many, &c.*—had not all this, and more, rendered him *inexcusable*. *Excuses* are scarce allowable to such *Exorbitances*.

His Companion, Mr. Seward, has likewise great *Conflicts with Satan*. “ He often
 “ turned himself into an *Angel of Light*,
 “ and made me think *Brother Whitefield’s*
 “ *Zeal* was not so great as *my own*;—which
 “ Mr. *Whitefield* said was *Impetuosity*.—
 “ Was exercised with *strong inward Trials*,
 “ such as I never felt before.—*Satan darting*
 “ *in such horrid Thoughts*;—he made me en-
 “ tertain hard *Thoughts of my Brother*;—
 “ exercised again with *inward Conflicts*, and
 “ could not *pray for my Friends*. There
 “ seemed a *Cloud of evil Spirits* hovering
 “ round me, and brought my *Soul to the*

Journ.
 p. 27, 28.
 39, 40.

“ *Depth of Hell.*—O! the horrid Sug-
 “ gestions, that *Satan* has, Day after Day,
 “ followed me with! He has endeavoured
 “ to cast a *Cloud* over all the *Manifestations*
 “ I have had of the *Divine Favour.*—Tho’
 “ the *Lord* has a *Thousand Times* over
 “ told me, that he loved me with an *Ever-*
 “ *lasting Love*; yet *Satan* had the *Impu-*
 “ *dence* to tell me, in the *Midst* of my
 “ *Prayers*, that I was not one of *God’s*
 “ *Elect*, — that I was like *Judas*, — and
 “ should *betray Christ.*—He is generally so
 “ busy with me in *Prayer*, that my *Time*
 “ is chiefly spent in keeping him off.—
 “ Thus has my poor *Soul* been *tossed* as in a
 “ *Tempest*, till brought almost to *Despair*,
 “ —*Satan* bad me worship *him*, or *Stocks*,
 “ or *Stones*, or any *Thing but God.*—One
 “ *remarkable Temptation* was, that know-
 “ ing how little *Sleep* I allowed myself—
 “ he *terrified* me with this *Scripture*, *It is*
 “ *but lost Labour that you rise up early, and*
 “ *sit up late, and eat the Bread of Careful-*
 “ *ness.* Here he stopped,—for it was *Sa-*
 “ *tan’s Business* now to hide the *latter*
 “ *Part of the Text* from me.”

This is the same *Mr. Seward*, of whom
Mr. Whitefield gives such a particular Ac-
 count, “ whose *Circumstances*, both *before*
 “ and *in* his *Conversion*, much resemble
 “ those of *St. Paul.*—It pleased *God* to re-
 “ veal

“veal his *Son* unto him, and to cast him
 “down to the Earth—by eight Days Sick-
 “ness; in which Time he scarce ever eat,
 “or drank, or slept, and underwent great
 “*inward Agonies and Tortures*:—When
 “God sent a poor travelling *Woman*, that
 “came to sell *Straw Toys*, to instruct him
 “in the Nature of our *Second Birth*.” And
 what better than *Straw Toys* did she sell to
him? Of what did she *deliver* him, after
 going through the *Pangs of the New Birth*,
 and what has he *brought forth*, but a most
weak and extravagantly wild Journal?
 What other Proof need we bring of a *weak*,
 or *disordered Head*, than his being so *terri-*
fied by that *remarkable Temptation of Sa-*
tan’s alledging only a *Part of a Scripture*
Passage? As if the least Degree of Thought,
 or turning to the Place, might not easily
 have supplied the Defect,—*for so he giveth*
his Beloved Sleep.

I could tell him, from a *Book of Au-*
thority, of a more *sagacious Saint*, who *out-*
witted the Devil in a like Case. “The
Devil once told *St. Bernard*, that he knew
 certain *Verses in the Psalter*, that whoso
 sayeth shall not perish; and shall know the
 Day of his Death. But the *Fiend* refused
 to name them. *Then*, said the *Saint*, *I*
will say the whole Psalter daily. The *Fiend*
 considering how much *more Good* that
 would

would do him, shewed him the Verses." *Horæ B. Virginis sec. usum Sacrum. P. 124. Paris. 1534.*

Mabill.
Act. Sanct.
Vol. 3.
p. 271.

In Reference to the other Assaults of *Satan* upon Mr. *Seward*, I shall only mention one *Popish* Instance among a Thousand; which is that of St. *Guthlac*, agreeable in divers Circumstances. "The Enemy of Mankind envying the Humility of the *Man of God*, by the Force of his Temptations almost drove him to the Pit of *Despair*.—One Night an infinite Multitude of *Devils* surrounded him, filling all the Air with their ugly Forms, as so many *black Clouds*; threaten him with Death, and carry him away to the very *Jaws of Hell*. 'Till at length St. *Bartholomew* comes to his Assistance, and commands them to carry him safe Home." *Nov. Legend. Angl. Fol. 169.*

2 Journ.
p. 30, 31.

Nor can Mr. *Wesley* escape the Attacks of this *infernal Spirit*. "Soon after receiving an *Assurance of Forgiveness*,—The Enemy suggested, This cannot be *Faith*: for "where is thy *Joy*?—I was much *buffeted with Temptations*; but cried out, and "they fled away. They returned again, and "again.—The *Enemy* injected a Fear, If "thou dost *believe*, why is there not a "more sensible *Change*?—I answered, (yet "not I) That I know not.—But is not *any* "Sort of *Fear*, continued the *Tempter*, a "Proof that thou dost not believe?"

You

You observe here a *regular Conversation* and *Discourse* between *Satan* and *Mr. Wesley*: — that *Satan* spoke to *Mr. Whitefield*, and *threatened* him: — had the *Impudence* to speak to *Mr. Seward*, and *terrify* him with a *Passage in Scripture*. And elsewhere “the *Devil* *persuades* them to go no farther; — and they have great *Reasoning with Satan*.” Letters.

And does not this give too much *Encouragement* to the many *fabulous Tales*, with which *Popish Legends* are stuffed, of *visible and personal Appearances of Devils* to their *Saints*, of their *Combats Hand to Hand*, and *Discourses in an articulate Voice*, &c? *True Catholics*, *i. e.* ignorant and credulous People, firmly *believed* these *Tales*. The *Methodists* perhaps are not much *wiser*; and may be equally ready to construe such *Expressions* in a *literal Sense*.

One more *Satanical Operation* I shall mention in this Place, because *Mr. Wesley* was concerned in it: He relates the Case of “several breaking-out into horrid *Fits of Laughter*; — *buffeted by Satan* by such a *Spirit of Laughter*, as they could in no wise *resist*, though it was *Pain and Grief* unto them: — one laughing, till almost *strangled*: — some were *offended*, and would not believe but they could *help laughing*, if they would: — but *God* suffered *Satan* to teach them better. They were suddenly
feized

3 Journ.

P. 94.

4 Journ.

P. 37, 38.

seized in the same Manner, *laughing* almost without ceasing. Thus they continued for *two Days*, a Spectacle to all. — And both *himself and Brother* had been *buffeted* in the same Manner, when they walked out to sing *Psalms* in a Meadow. Nor could they possibly refrain, tho' ready to tear themselves in Pieces; but were forced to go Home, without singing another Line."

Though I am not convinced that these *Fits of Laughing* are to be ascribed to *Satan*; I entirely agree with Mr. *Wesley*, that they are *involuntary and unavoidable*; and don't in the least question the *Faëts*. *Physical Writers* tell us, that *Laughing-Fits* are one Species of a *Delirium*, attending on some *Distempers*, and particularly on the *Hypochondria*, or Spleen, (the *principal Ingredient of Enthusiasm*) called by some the *Organ of Laughter*; whence *laughing People* are said to *vent their Spleen*.

I don't remember any of these *Laughing-Fits* among *Papists*. But they were very common among the *French Prophets* in their *Agitations*. Mr. *Aubrey*, in his *Miscellanies*, (Page 117) relates the same Thing of *Oliver Cromwell*. " *Oliver*, says he, " had certainly this *Afflatus*. One that " was at the Battle of *Dunbar* told me that " *Oliver* was carried on with a *Divine Impulse*: he did *laugh* so excessively as if " he had been *drunk*. — The same *Fit of Laughter*

“ *Laughter* seized him just before the Battle of *Naseby*.” ’Tis a Question undecided, whether *Oliver* was more of the *Enthusiast*, or the *Hypocrite*: and I presume the *Fits* are no Proof of a good Cause either in the *Protector*, or the *Methodist*.

I took notice before how the *Methodists* make *Hell* tremble, and *Satan’s Kingdom* totter. No wonder therefore if he rage horribly, and stir up all possible *Opposition* to their Progress. Hence Mr. *Whitefield* assures us, that “ the *Devil* painted him in most horrible Colours; and raised a report that he was *mad*; — that when he went to attack the *Devil* in his strongest Holds, the *Devil* would not permit the People to give him Audience;—and that *Satan* endeavoured to interrupt his preaching, by sending a *Pannic* upon his Audience in the midst of his Discourse.”

Hence too Mr. *Wesley* says, that while he was preaching, “ the *Devil* knew his Kingdom shook, and therefore stirred up his Servants to ring Bells, and make a Noise. — The *Prince of the Air* made another Attempt in Defence of his tottering Kingdom; great Numbers of Men began to speak big, swelling Words: — The *many-headed Beast* began to roar again: — The *Devil’s Children* fought valiantly for their *Master*. — One large Stone (many of which they threw) went

L

just

4 Jour.
P. 69.
3 Journ.
P. 91.

“ just over my Shoulder. But no one was
“ hurt in any Degree. For thy *Kingdom*
“ *ruleth over all.* — One Man took up a
“ *great Stone*, which he many times at-
“ tempted to throw. But that he could
“ not do.”

Martyrol.
Francisc.
Jan. 3.

To pass over at present these Intimations of a *miraculous Deliverance*;—we find the *Spirits of Darknes* opposing themselves to *Fanatical Popish Saints*, and for the *same Reason*. “ The *Devils* confessed, that St. *Francis* was the Man in the World whom they most feared; the Man *sent of God* for the *Reformation of Mankind*; for which Reason they plagued him to the utmost of their Power;—and that several *Councils* had been summoned in *Hell*, to consider how to destroy, or put a Stop to, the *Franciscans*. — The *Devils* knowing that *Hell* was to be destroyed by *him, and his Society*, —persecuted him a thousand Ways, by Terrors, Calumnies, personal Combats with him Hand to Hand; once by flinging a *large Piece of a Rock at his Head*, which the *Saint* made soft as Wax, by a *Miracle*, that it could not hurt him, &c.—Another time a *noisy Woman* disturbed his *Preaching* by beating a *Cymbol*; but St. *Francis* bad the *Devil* take her; and instantly he came, and carried her away.”

Conform.
Fol. 53,
54.

Fol. 140.

Ribaden.
P. 544.

“ The *Devils* looked upon the *pious Ignatius* as their irreconcilable Enemy, for rescuing

rescuing Souls out of their Hands, and made War with all his *Followers*."—I could add Hundreds of Instances of such *Diabolical* Attempts against the *Religious Orders* among *Papists*, on Account of their *doing so much Good in the World*. What *Good* they have done can be no Secret to a *Protestant*. But 'tis to be hoped, our *Jesuitical Methodists* will fall very short of such *goodly Consequences*. *Satan* can't possibly be their *Enemy*, if they proceed in the *same Method*.

§. 8. Another Rub in the *Methodist's* Way, and partly owing to the same *evil Spirit*, is their frequent Complaint of *spiritual Desertions, inward Deadnesses, Darkenesses, Dryness, Barrenness*, and in general a *desolate and uncomfortable State*. Their fancied *Illumination, Inspiration, Presences, Calls, Directions and Assistances of God, &c.* These have render'd their *Enthusiasm* violent and fiery, made their Breast like a *burning Furnace*, with a vehement Rapidity consuming all before it. But as the *Furnace* can't always be kept up to such an *uncommon Heat*; when the *Fuel* fails, and before fresh Recruits are collected; a *Dryness and Coldness* soon succeed: all is a sort of *Caput mortuum* within, a *dead insipid Lump*, when the *volatile Spirits* are exhausted.

This State of *Desolation* they sometimes barely relate, and sometimes impute it to the Efficiency of the *Good*, or of the *Evil Spirit*.

- 1 Dealing, P. 37. “ Comforts, says Mr. *Whitefield*, were soon withdrawn, and a horrible Fearfulness and Dread permitted to overwhelm my Soul—attended with inward Darkness; my Soul barren and dry. —
- 3 Journ. P. 4, 19, 24, 25, 80. “ Sometimes I perceived myself deserted; on a sudden deserted, and struggled like one in the last Agonies, --- without any Life or Power --- quite shut up. --- *Satan* withstood me greatly; for on a sudden I was deserted. I thought it was the *Devil's* doing. — Quite shut up: my *Heart and Head* were as dead as a Stone. — *God* being pleased to withdraw himself. --- For two Days *God* has brought me low by *spiritual Desertions*.”
- 4 Journ. P. 23. *Wesley*. “ For three Days I was sorrowful and very heavy; could not read, meditate, sing, pray, or do any thing. --- Continued to seek it (*Faith*) but with strange Indifference, Dulness, and Coldness; and unusually frequent *Relapses* into Sin. --- Had no Life or Spirit in me. --- Our *Society* met: but cold, weary, heartless and dead. --- Nothing of brotherly Love among them; but a harsh, dry, heavy, stupid Spirit; --- looking as if
- “ one

“ one Half of them was afraid of the
“ other.”

“ I have found, (says Mr. Seward) Journ.
“ during these *Temptations*, a general P. 40.
“ *Withdrawing of God's Spirit.*”

The same State of *Dereliction*, &c. was
the common Lot of their ever *faithful Al-*
lies. “ The *seraphic St. Francis* was redu- Conform.
ced to so great Tribulation by *Satan's Tem-* Fol. 53,
ptations, and the *Lord's* with-holding his 253.
usual Consolations, that he thought he was
forsaken by Christ; — and that for several
Months together. — The *fiery St. Igna-* Bartol.
tius often found all the liquid Pleasures of P. 20.
the inward Man quite dried away. A
Woman quite deserted, and the *Vein of her* Ibid.
spiritual Deliciousnesses dried up in her *Ari-* P. 441.
dities, so that she could not *pray*, or do
any thing to recover her *Sweetnesses*, was
restored by *Ignatius* to her *amorous Motions*
towards God. — A *Jesuit* under Desolati- Balingh.
ons and Derelictions was restored by flying Aug. 13.
to the *Bosom of Jesus and Mary.* — *M. of* Br. Mon.
Piazzi had a long Combat with the *Prin-* May 25.
ces of Darkness; was dry, desolate, and de-
serted. — *St. Teresa* for *Two and Twenty* Ribaden.
Years had great *Aridities*; — yet never P. 799.
in all that Time desired more Comfort. —
Mary of Agreda was under such a *spiritu-* Life.
al Desertion, that *God* for some Years did
hide himself from her, withdrawing the
Regalo's and *Joys* of his *Presence.*”

The

The *Methodists*, who complain so often of their *Desertions*, and other occasional *Dejections*, and gloomy *Apprehensions*, would be very unwilling that we should take Advantage of Mr. *Whitefield's* Assertion, “ *Let Men but love Christ, and spend their whole Time in his Service, and they will find no dull, melancholy Hours. Want of the Love of God, I take to be the chief Cause of Indolence and Vapours.*” Nor need we hastily recur to the *immediate Efficacy* of a *supernatural Agency*, *celestial* or *infernal*. The Force of *Distemper* and bodily Disorder will easily account for most such dark and disconsolate Thoughts. A diseased *Melancholy* alone will suffice, to which many pious and well-meaning People are subject. Mr. *Whitefield* himself in Effect imputes it to Disease; “ I was deserted, and then taken very *ill in Body*, vomited, went to Bed,---quite shut up, my *Indisposition* still continuing. After this my Spirits revived, Body was strengthened, and God gave me Utterance——.” “ *Mary of Agreda*, besides *spiritual Desertions*, and *direful Temptations*, was never free from one painful *Distemper* or other.” The *Desertion* in both Cases is connected with the *Disease*.

3 Journ.
P. 72.

3 Journ.
P. 24, 25.

Life.

But even *this Cause* is not wanted: after the *Spirits* have been wound up too high, and put upon extraordinary Efforts, a Weakness

Weakness and Depression of course succeed. And we may look upon *Enthusiasm* as a Kind of *Drunkenness*, filling and intoxicating the Brain with the heated Fumes of spirituous Particles; but no sooner do the *Inebriation* and *Incalescence* go off, but a *Sinking of the Spirits*, a Coldness and Dulness, take Place: and the lower is the *Depression* in proportion to the preceding *Elevation*.

And yet these very *Desertions* they can turn to Account; and create a stronger Notion among their Followers, that at *other Times*, and in their *high Flights*, they are more immediately *inspired*, and receive *extraordinary Supplies from Heaven*.

For a clearer and fuller Account of these occasional *Desertions*, *Ebbings and Flowings*, *Successions of hot and cold Fits*,—I would recommend to the Reader Dr. *Henry More's Discourse of Enthusiasm*. Sect. 18.—This *Traët* so truly describes the *Nature, Causes, and Kinds of Enthusiasm*, that (were not this *Distemper* generally attended with the *same Symptoms*) one would think it a *Prophecy of our Fanatical Methodists*.

§. 9. Of the same Nature, as an *Interruption* to their Progress, and genuine *Consequence of Enthusiasm*, may be reckoned their great *Inequality and Unsteadiness of Temper*

Temper and Conduct; their *Ebbings and Flowings* of Sentiments and Actions; their *Joys, Presumptions, Assurances, &c.* contrasted with various *Torments and Scruples of Conscience, Relapses, Despairings, &c.* Whereby they are lost and perplexed in endless Mazes; and their *Castles in the Air* shattered to Pieces.

As to Mr. *Whitefield*,—after his *shameful* (I mean *shameless*) Account of his Struggles between *Nature and Grace*, and his Vicissitudes of the *Practice of Piety and Sensuality*;—and his preaching with *more or less Power, &c.*—I see not much of his *doubting Conscience*. He swims so securely on the *Bladders of his Vanity*, as to be in little Danger of *sinking*. Something, however, of this Nature appears in his *Fifth Journal*, p. 17—19. But Mr. *Wesley*, a Man of deeper Reflection, is much more embarrassed, and tossed up and down with *alternate Risings and Fallings*.

4 Journ.
P. 30.

Ibid. p. 63.

And he has often “taken Occasion to describe that *wilderness State*, that State of *Doubts and Fears*, which so many go through *after they have received Remission of Sins.*” Two horrible Instances of this Case he gives, “of Persons who, after many Years mourning, were filled with Peace and Joy in believing; but suddenly such a *Cloud* overwhelmed them, that they could not believe their *Sins were forgiven*

at

at all, or that there was any such Thing as *Forgiveness of Sins*, any *Heaven or Hell*, &c." Whether they ever returned to their Faith and Peace we have no Account.— But let us see what he says of himself, and the *Distractions* of his own Mind.

—“ My Spirit revived ; so that *from* ^{1 Journ.}
 “ *this Day* I had no more of that *Fearful-* ^{P. 66.}
 “ *ness and Heaviness*, which before almost
 “ continually weighed me down.” And
 yet he writes in the very same Page, “ I
 “ went to *America* to convert the *Indians* :
 “ But oh ! who shall convert *me* ! Who,
 “ what is he, that will deliver me from
 “ this evil Heart of *Unbelief* ! — I think
 “ verily, if the *Gospel* be true, I am *safe*.
 “ — *I shew my Faith by my Works*.---But
 “ in a *Storm* I think, what if the *Gospel*
 “ be not true ? — I have learned, that I,
 “ who went to *America* to convert *others*,
 “ was never converted *myself*.—If it be ^{Page. 67—}
 “ said, that *I have Faith* ; I answer, so ^{70.}
 “ have the *Devils*.—Thrown into great
 “ Perplexities.—I cannot find in myself
 “ the Love of *God*, or of *Christ*. Hence
 “ my Deadness and Wanderings in *Pub-*
 “ *lic Prayer*. Hence it is, that even in
 “ the *Holy Communion* I have rarely any
 “ more than a cold Attention.----When I
 “ hear of the highest Instances of *God’s*
 “ *Love*, my Heart is still senseless and un-
 “ affected. Yea, at this Moment, I feel ^{2 Journ.}
 “ no ^{P. 11, 12.}

2 Journ.
p. 11, 16.

“ no more *Love to him*, than to one I had
 “ never heard of.—Troubled at what
 “ some said,—doubtful of my own State.—
 “ By *Peter Bobler* (a *Moravian*) clear-
 “ ly convinced of Unbelief ;---immediate-
 “ ly it struck into my Mind, Leave off
 “ Preaching.—I asked *Bobler*, whether
 “ he thought I should leave it off, or
 “ not? He answered, by no Means. I
 “ asked, but *what* can I preach? He said,
 “ preach *Faith*, 'till you have it.—My
 “ Soul started back :----I asked *P. Bobler*
 “ again.—

“ All the Time I was at *Savannah* I
 “ was thus *beating the Air*.—I had *wil-*
 “ *lingly* served Sin : now it was *unwil-*
 “ *lingly* : but still I served it. I *fell*, and
 “ *rose*, and *fell again*. Sometimes I was
 “ overcome, and in *Heaviness* ; sometimes
 “ I overcame, and was in *Joy*.—This
 “ Struggle between *Nature and Grace* con-
 “ tinued above ten Years.”—At length,
 “ my Heart was strangely warmed,—had
 “ an *Affurance of Forgiveness*.---The *Ene-*
 “ *my* suggested, this cannot be Faith,---
 “ was much *buffeted with Temptations* :
 “ but cried out, and they fled away.
 “ They returned again, and again, &c.
 “ I asked Mr. *Telchig*, the *Moravian*,
 “ what to do?—I have now *constant*
 “ *Peace* : not one uneasy Thought. And
 “ I have *Freedom from Sin* : not one un-
 “ holy

“ holy Desire. Yet on *Wednesday* did I
 “ *grieve the Spirit of God*:—continued
 “ in this *Heaviness* till the next Morning.
 “ — Again strongly *assaulted*, — but after
 “ I had prayed faintly, the Temptation
 “ vanished away. — Had still more *Com-*
 “ *fort and Peace, and Joy* ; on which, I
 “ fear, I began to *presume*, — was thrown
 “ into *Perplexity* by a *Letter*, asserting,
 “ that *no Doubting or Fear could consist*
 “ *with true Faith*. — Begging of God to ^{2 Journ.}
 “ direct me, I opened my Testament.— P. 27.
 “ My weak Mind could not bear to be
 “ thus *sawn asunder*.” — Once more, “ I ^{3 Journ.}
 “ Preached,——but had no Life or Spirit P. 60.
 “ in me ; and was much in *Doubt*, whe-
 “ ther *God* would not lay me aside, and
 “ send other *Labourers into his Harvest*.
 “ I came to the *Society* full of this
 “ Thought.”—In another Place he readily ^{Pag. 78.}
 owns his *frequent Relapses* into Sin for near
twice ten Years, &c.

Such is the Case of a Person, who tells
 us, that “ he carefully considered every
 Step he took :—that he *knows assuredly*,
 that where Reason fails, *God will direct*
our Path by Lot, or other Means ; — one,
 who was almost perpetually dipping into
 the *Bible* for such Direction ; and one of
 intimate Communication with the *Deity*.”
 And is it not strange, that such a one
 should be destitute of Means to *resolve his*

Scruples? Should be ever at *Variance* with himself, and find no Place to fix his Foot? But this is the Nature of his *Disease*; and I could run the *Parallel* through Numbers of *Fanatical Papists*; but shall be contented with only *two*. And if the *Reader* will please to recollect what was said before of the *Methodists Conflicts* with *Satan*, their *Spiritual Desertions*, their *unequal Temper* and *Unsteadiness* in this *Article*; — and also take in what will be farther said of their *general Intanglements* and *Inconsistency* in Sentiment and Conduct, &c. he will find a pretty *exact Agreement*; and probably conclude the *Methodist* to be as *true a Saint* as the *Papist*; and like to produce as *useful a Society*.

Bart. Vit.
Ignat.
P. 20.

My first *Parallel* shall be the *glorious Founder of the Jesuits*, taken from his *Life by Father Bartolus*. “ *Manifold*
“ *were Ignatius’s Experiences of Perils*;
“ *but none more capital, or more trou-*
“ *blesome, than his Scruples*. It so pleased
“ *God*, that *Satan* should fill and vex his
“ *Mind with infinite Doubtings*. He stood
“ *in Fear of some great Sin* in whatever
“ *he did*. The *liquid Joys* too of his in-
“ *ward Man were dried up*; his *Mind*
“ *disturbed and tossed with Perplexities*;
“ *rendered unfit for those divine Draughts*,
“ *which in its serene State it had drawn*
“ *from Heaven*. Moreover he was then
“ *more*

“ more grievously *anxious*, when he
 “ thought upon *heavenly Things*. And
 “ this was his Occupation by Day and
 “ Night, to *litigate, wrangle, and be per-*
 “ *plexed with himself*; whether this and
 “ t’other were not *Sins*, and he guilty
 “ of any. And the more he strove to
 “ *extricate himself*, the more was he *in-*
 “ *tangled*. — His *Confessor* forbad him to
 “ give Ear to *Scruples*; but what was to be
 “ reckoned a *Scruple* afforded new Matter
 “ of a *scrupulous Enquiry*: every Thing to
 “ Minds thus *ill-affected* affording *Scruple*
 “ and *Doubt*. So that he thought *God*
 “ *was turned from him*; and, as is usual
 “ in these Streights, would *eternally de-*
 “ *stroy him*.—Thus did the *Devils* wound
 “ him, as with so many *Arrows*; demo-
 “ lishing his *holy Rest* by *anxious Thoughts*,
 “ and depriving him of his *calm and still*
 “ *Confidence in God, and filial Love*. But
 “ this was their chief Aim, to drive him
 “ into *Despair*, and make him put an End
 “ to his Life. So that he was strongly
 “ led to throw himself out of the *Win-*
 “ *dow*. Then he would needs *starve*
 “ himself, till his *Confessor* made him re-
 “ turn to his *usual Refreshments*.—And
 “ now he began to *rejoice as a Conqueror*:
 “ but scarce were *two Days* elapsed, when
 “ a new unforeseen *Tempest arose, of Scru-*
 “ *ples, Diffidence, Sadness and Despair,*
 “ not

“ not more gentle than the Torments of
 “ the *Damned*. — But in a *little Time* this
 “ *second Tempest ceased*. The *Heaven of*
 “ *his Mind became calm and bright*, and
 “ *his Alacrity was more copious* than be-
 “ fore.—*God gave him these Experiences,*
 “ *the Discipline of which he was to de-*
 “ *liver to others*. Certainly from these so
 “ *different and opposite Vicissitudes of Soul,*
 “ *the irriguous and dry, the anxious and*
 “ *secure, the sad and the chearful*; he be-
 “ came so well skilled in those *alternate*
 “ *Motions*, wherewith the *Divine Goodness*
 “ *actuates his own*, that when *others were*
 “ to be *instructed in them*, they might
 “ transfer the best *Example from him-*
 “ *self*.”

The *other Parallel* is the *Seraphic*
Virgin St. Teresa; who was not indeed
 troubled with such a very *scrupulous Con-*
science as the former, but was a *Lady* of
 a very *dubious Character*, of very *unequal*
and desultory Conduct, generally *wavering*
between the Saint and the Sinner; — and
 that according to the *Account of Popish*
Authors. What follows of her is tran-
 scribed from her *Life* written by *Riba-*
deneira.

Ribaden.
 Oct. 15.
 p. 788.

“ At *six, or seven, Years of Age* she
 “ took great *Delight* in reading the *Lives*
 “ *of the Saints*; which inflamed her with
 “ a *Desire of Martyrdom*: at *twelve*, her
 “ *Mother*

“ *Mother dying, she chose the Virgin*
 “ *Mary to be her Mother. But the Devil*
 “ *envying these happy Beginnings made*
 “ *her relax her holy Fervour, by reading*
 “ *Romances, vain Companions, trimming*
 “ *her Hair, and using Perfumes. But our*
 “ *Lord did not long permit these Vanities,*
 “ *but ordered her into a Monastery;*
 “ *where she began to resume her pious*
 “ *Customs; prayed much, desired the Pray-*
 “ *ers of the Religious, but did not wholly*
 “ *desire to be one herself. —Being twenty*
 “ *Years of Age, she enters into the Order*
 “ *of the Carmelites; but with great Con-*
 “ *tradiction of her Soul, Grief, Resent-*
 “ *ment and Pain. As soon as she had*
 “ *taken the Habit, immediately she had*
 “ *great and lasting Joy, and the Aridity*
 “ *of her Soul went off. At the End of*
 “ *the Year she made her Profession with*
 “ *Joy and Contentment, but not without*
 “ *Difficulty, on account of rude Assaults*
 “ *from the Devil. She had not been*
 “ *long in Religion, before she grew fami-*
 “ *liar with Persons of dangerous Conver-*
 “ *sation, and left off her Prayer: A Year*
 “ *after she returns to her Prayer, but did*
 “ *not leave off her accustomed Conversa-*
 “ *tion. — A Vision of Christ wounded, and*
 “ *Hell opened, helped her towards leaving*
 “ *off her bad Conversation; but not instant-*
 “ *ly, nor entirely. — But even before her*
 “ *full*

“ *full Conversion*, sometimes she would be
 “ careful of offending *God* for a Month,
 “ or a Year. —She was thus about *twenty*
 “ *Years* falling, and rising again, without
 “ fully enjoying the *Consolations of God*.
 “ —She has a *new Fear*, that her *Sweet-*
 “ *ness in Prayer*, and *Suspension* of her
 “ *Soul*, were *Illusions of the Devil*. And
 “ some *Servants of God* judged it was so
 “ indeed, by reason of her *Imperfections* ;
 “ *God’s Favours being incompatible with*
 “ *her Kind of Life* : —and it augmented
 “ their *Suspicion*, that tho’ she had been
 “ *twenty Years* in *Prayer*, she was never
 “ sufficiently *changed*. Some *Jesuits* how-
 “ ever assure her all was from *God*. After
 “ this she was in a *Rapt*, wholly *tran-*
 “ *sported out of herself*, and heard a *Voice*
 “ from the *Bottom of her Soul*, *I will*
 “ *that thou leave the Familiarity with Men,*
 “ *and converse with the Angels*. From
 “ that *Time* she was *wholly changed in a*
 “ *Moment*, had many sublime *Visions* and
 “ *Visits from Christ* ; but still many su-
 “ spected all was from the *Devil*. Things
 “ were said greatly *prejudicial to her good*
 “ *Name* ; and she went on — under great
 “ *Opposition from Men and Devils*. —
 “ *Now under great Aridities for twenty-*
 “ *two Years*, without desiring *Comfort* ;
 “ —*then feeling high Gusts and Consolations,*
 “ called *Unions* ; *amorous, sweet, raging*
 “ *Torments*

“ *Torments of Divine Love* ; taken by the
 “ *Hand*, and dandled by *St. Dominic* ; —
 “ *dies* by the Force of *Divine Love*, — is
 “ canonized, &c.”

Thus stands the Account from as true a
Catholic, and zealous *Jesuit*, as ever wrote.
 And what follows has a more *authentic*
Seal, attested by *Infallibility* in the *Roman*
Breviary, *Oct.* 15 ; and especially in the
Acts of her Canonization by *Gregory XV.*
 'Tis in the *Bullarium Cberubini*, Vol. III.
 p. 306.—*Rom.* 1638. And tho' it may
 seem a *Digression*, it affords, *altogether*, a
 just Notion of a *compleat Popish Saint*, and
 helps on the *Comparison with Methodistical*
Saintship.

“ At the Time *fore-ordained* by God,
 “ he raised up a *new Deborah*, the *perpe-*
 “ *tual Virgin Teresa*, the *Holy and Eleēt*,
 “ to be *worshipped and venerated* by *Papal*
 “ *Apostolical Authority* : — God having pour-
 “ ed out the *Abundance* of his *Spirit* upon
 “ his *Handmaid*. — When but a *Child*, by
 “ reading the *Acts of the Martyrs*, she
 “ burned with *Desire* to go into *Africa*,
 “ and shed her *Blood* for *Christ*. At
 “ *twenty*, she *espoused* herself to *Christ* ;
 “ and for *twenty-two Years* bore with in-
 “ vincible *Patience* the most *grievous Dis-*
 “ *eases and Temptations*, without any *Re-*
 “ *freshment of supernatural Consolations*.
 “ She was so fully convinced of the *Truth*
 “ of the *Catholic Church*, and all the *Do-*

“ *Strives of Popery*, that she often said, it
 “ was not possible to have a greater Certi-
 “ tude of any thing. By this Faith, she
 “ had such a clear Sight of Christ’s real
 “ Presence in the Eucharist, that she en-
 “ vied not those who had seen him on
 “ Earth.—She was often in *Ecstasies*, and
 “ snatched up to the Fruition of Heaven
 “ upon Earth. Christ wonderfully filled
 “ her with *Visions and Revelations*; he
 “ came and espoused her by a Ring; and
 “ said, *Henceforth I am wholly yours, and*
 “ *you wholly mine.*—Nothing could ex-
 “ ceed her Love of God; for she died by
 “ the intolerable Fire of it. Nor could
 “ any thing exceed her Love of Man. —
 “ She so strictly observed her *Vow of Obe-*
 “ *dience*, that, as a remarkable Example,
 “ when her Superiors suspected her *Visits*
 “ from Jesus to be *diabolical Delusions*, by
 “ their Command she humbly derided and
 “ contemned her heavenly Spouse, when he
 “ made her a Visit: — not without being
 “ rewarded for this profound Obedience:
 “ and she was wont to say, *That she might*
 “ *be deceived as to discerning a Vision, or*
 “ *Revelation; but could not be deceived in*
 “ *obeying her Superiors.* — She was such
 “ a Lover of Poverty, that she always
 “ chose the vilest Habit; and if at any
 “ time she wanted Necessaries, she would
 “ marvelously rejoice, exult, and give thanks.
 “ —She

“ — She excelled *particularly* in the Vir-
 “ tue of *undefiled Chastity*; preserving an
 “ *Angelical Purity, unspotted*, from Child-
 “ hood to Death.— Such was her *Humili-*
 “ *ty*, that when filled with *the fat things*
 “ *of Divine Graces*, she would often cry
 “ out to *God* to put an End to these Blef-
 “ sings, and not so soon to forget her *Sins*.
 “ She most ardently thirsted after *Contu-*
 “ *melies, Derisions, and Sufferings*; it be-
 “ ing her *Motto, Either to suffer or die*.—
 “ She was so watered with the Showers of
 “ *Celestial Wisdom*, that she wrote *Books of*
 “ *Mystic Theology*, and undertook the *Re-*
 “ *formation of Women and Men*.—She builds
 “ *Monasteries without Money, or Income*;
 “ —works numerous *Miracles* by her *Me-*
 “ *rits and Intercessions*; curing *Fevers, &c.*
 “ *in a Moment*; dies with a *Crucifix* in her
 “ *Hand*; —her *Soul is seen flying out of her*
 “ *Mouth, in the Shape of a little white*
 “ *Dove*, and mounted up to *Heaven*; —
 “ many *Nuns and Religious* saw her in a
 “ *high Degree of Glory* above; as another
 “ had seen the *Lord Christ sitting by her*
 “ *Bed-side*, while alive. — Her *dead Body*
 “ was surprisingly *beautiful and odoriferous*,
 “ *by the Odor of the Ointments wherewith*
 “ *her most holy Body was perfumed by our*
 “ *Lord*; and it remains *odorous and uncor-*
 “ *rupt to this Day*.” So gloriously ends
 the *Struggle between Carnality and Enthusi-*
asm.

§. 10. But that the *Saints* may not be left *comfortless* under the State either of *Desertion* or *Incertitude*, we are to consider what *Advantages* and *Benefits* are drawn from them, and their *Confessions* of being thus *tossed*. I took notice before of their creating by *Desertions* an Opinion of being *extraordinarily inspired*, and *attended by Heaven*, when free from them; and now subjoin their own Accounts of receiving such *spiritual Succours* and *Advantages*, either *during* their severe *Trials*, or very soon *after*. For, as Mr. *Seward* elegantly expresseth it, “ I was much
 “ humbled and oppressed by *the Hidings*
 “ of my *Beloved*: but lo! the Goodness
 “ of our *God*: if he seems to *withdraw*
 “ for a *Moment*, it is only that his *Return*
 “ may be the *sweeter*.”

Journ.
P. 43.

3 Journ.
P. 3, 4.

Mr. *Whitefield* is often declaiming in this Strain. “ My Body was *weak*, but
 “ I found a *supernatural Strength*,—again
 “ a little oppressed with *Drowsiness*.—
 “ *When I am weak, then I am strong*. —
 “ *Deserted for a little while*, and much
 “ oppressed, especially *before Preaching*;
 “ but *Comfort soon after* flows in. — Had
 “ a *Hoarseness*, and was *deserted before I*
 “ went up into the *Pulpit*; but *God*
 “ strengthened me to speak. — *Taken ill*,
 “ but *God strengthened* me to preach to a
 “ great

Pag. 57.

“ great Congregation. — I was *very sick* ^{3 Journ.}
 “ *and weak*; but such *Power was given* ^{P. 112.}
 “ *me from above, that—*. At first getting ^{5 Journ.}
 “ *up I was weak and dry*; but *God re-* ^{P. 35.}
 “ *newed my Strength.*

“ We have not had such a continued ^{3 Journ.}
 “ *Presence of God*, as since I was *threaten'd* ^{P. 35, 55,}
 “ *to be excommunicated.* — I never am so ^{82.}
 “ much *assisted*, as when Persons endea-
 “ *mour to blacken me*: Numbers of *Hear-*
 “ *ers increase by Opposition.* — Ever since I ^{4 Journ.}
 “ *was abused at Basingstoke* I have had ^{P. 31.}
 “ *great Communications with God.* — The
 “ *more I am contemned*, the more *God de-*
 “ *lights to honour me.*” Again, on the
 “ other Side, “ I observe these *inward Trials* ^{5 Journ.}
 “ *always follow inward Communications.* ^{P. 15, 16,}
 “ For these two Days I have been much ^{17, 18.}
 “ *assisted.* Lest I should be *puffed-up*, and
 “ to prepare me for *greater Degrees of*
 “ *Light*, God has sent me a *Thorn in the*
 “ *Flesh.* — God took off my *Chariot-Wheels*,
 “ I drove exceeding *heavily*, but this latter
 “ Part of the Week he has *restored me the*
 “ *Light of his Countenance.* — Had a *sweet*
 “ *Sacrament and Love-Feast*, felt unspcak-
 “ *able Comfort and Warmth*; but at Night
 “ a Sense of my Sins *weighed me down a-*
 “ *gain.* — Was much *tempted*: a Mercy
 “ this from *God*, to prepare me for future
 “ *Blessings.* — Much *strengthened and assist-*
 “ *ed*; an ample *Recompencc* for the *Trials*
 “ of

“ of last Week. — Deserted ; which I al-
 “ ways look upon as a *certain Prepara-*
 “ *tive* for some approaching *Mercy.*”

As to these *Vicissitudes of Weakness and Strength, &c.* 'tis common and natural for *Clergymen*, when out of Order, to be something low at the Beginning of a *Sermon* ; but to get Strength and Spirits as they go on, and mend by Exercise and Action. I have found it so myself, and so have a Hundred others.—The Change and Emotions in Mr. *Whitefield*, after being *threatened* and *abused*, may only shew that his *Spirit was provoked, and Passions raised.*—When the Spirits have *mounted* by *Transports of Joy*, we know they will naturally *sink*. — And whenever Providence *removes* any of our *Troubles and Sorrows*, we hope we are not *insensible, or unthankful*. But in all these Cases, we leave to the *Methodists* the *Presumption* of bragging of *supernatural Strength*, and a sort of *miraculous Attestation* to their *peculiar Mission*, and *favoured Persons* ;—after the *Model* of their old *Associates*.

Ribaden.
 P. 293.

“ *St. Catherine* being *tempted by Satan* with foul Images and impure Dreams, *our Lord* afterwards shewed himself to her. To whom she most lovingly complained, *Where were you, O dearest Spouse, that you did so abandon me?* She was a long Time afflicted with these absurd and impure Images ; — and by the *Devil's Instigation* a
 wicked

wicked Woman gave out, that *St. Catherine was a fond and light Woman*. But her Heavenly Spouse soon came, and brought her a *victorious Crown*,—and the *false Accuser* was compelled to acquit the *Saint*, and beg Pardon for the *Slander*, having seen a *Bullar.*
Vision of her in *Brightness and Majesty*.—*vol. 1.*
 The *Devil* still found Means of troubling *P. 291.*
 her anew; but *Christ* always comes in to *deliver and recreate her*. ---- On which Account, as the *Pope* himself assures us, she *Ribaden.;*
 would say, *When I am weak, then am I P. 532.*
strong.---“The *Devil* raised terrible Storms and Oppositions against *Ignatius*; but his *Institution* took deeper Root by these *Contradictions*:—and when he was most *wearied and sickly*, then did he appear most *courageous and strong*; and the Force of *God* did more clearly manifest itself.” --- “Father *Laynez* a *Jesuit*, being to preach on the *Immaculate Conception*, was forced to mount the *Pulpit*, tho’ very ill of a *Fever*; but the *Virgin Mary* so assisted him, that he came down stronger than he went up.” — “*St. Francis’s* Life was nothing else but a *Chain of Temptations and Consolations*, one Link *black*, the next *white*.” *Spinell.*
Virg.
Deip.
P. 524.
Conform.

§. 11. Were not the Task too *tedious*, one might trace out this *Inequality and Unsteadiness*, merely from their *own Writings*, in Respect of their whole Conduct, in *Sentiment and Practice*. I shall instance in some Particulars, as briefly as I can.

“ Sometimes

“ Sometimes they desire, love, and pray for Disgrace, Hatred, all Manner of *ill Usage*; complain of *civil Treatment* and kind Reception from their Friends; can't be *Christians*, unless they are *generally*, and almost *universally hated*, &c. At other Times boasting of, and thanking God for, their Presents, Entertainments, Benevolence, Bank-Bills, and comfortable Receptions; and uncommon Affections towards them: —that the Number of their Enemies is inconsiderable, but their Friends cannot be numbered. Not without feeling and bitter Complaints of *ill Usage*.”

Sometimes “ they foresee *Success* in Preaching *because* they meet with so much *Opposition*: The *Devil and his Agents* are enraged, and endeavour to obstruct them; *therefore* they hope, and know, that *God* has Work to do in this Place, &c. Again at *other Times*, they depend upon *Success*, *because* they have *little or no Opposition*: and *nothing* confirms them more in their Opinion, that *God is working a great Work upon Earth*, than finding Persons of *all Denominations* struggling for them.—God has much People in this Place.”

One of them must take a *Wild-Goose-Chace* to hunt for *Christ* in *Germany* among the *Moravians*, and is going to the *Country of the Christians*. Returns, and is convinced, that one need not travel thither
“ for

for *Christianity*. — He represents them in general in the *blackest Colours*,—dares in *no wise join* with them ;--because their *Scheme* is in every *Point* refined immeasurably beyond the plain *Gospel*. *Darkness*, and *Clofeness*, and *Guile*, in almost all their *Words* and *Behaviour* ; teaching for *Doctrines* the *Commandments of Men* ; *Dealers in Sophistry* ; and of all *Men* living the *wisest in their Generation* ;----by no *Means* zealous of good *Works* ; utterly despising and trampling upon *Self-denial* ; zealously cautioning us against the natural *Love* of one another ; and having in *Truth* well-nigh destroyed *Brotherly Love* from among us ; ---- holding many detestable and pernicious *Opinions*, &c.” And yet, not only doth *Mr. Whitefield* “ *admire their* ^{3 Journ.} *great Simplicity* ;” but *Mr. Wesley* himself ^{P. 79.} declares that “ in the main, they are some of the best *People* in the *World*, only wrong in a few *Points*.---They love *God*, and love one another, and excel in *Sweetness* of *Behaviour* :---trample under the *Lust* of the *Flesh*, the *Lust* of the *Eye*, and the *Pride* of *Life*. His *Love* and *Esteem* of them increases more and more : he even *marvels* how he can *abstain from joining them*. His own *Disciples* among the *Methodists* go over to them in *Crowds*. But still *Methodism* is the strongest *Barrier* against the *Moravian Doctrines* and *Principles*.”

ciples." The *Moravians* justly charge him with this *Inconsistency* of Behaviour: and we may safely defy him, with all his *Subtleties and Distinctions*, to clear himself.

How commonly do we find our *Methodists* full-swelled with Vanity and Pride, Boastings, Haughtiness and Arrogance? In a little Time they feel a *Compunction*; the Bladder is pricked, shrinks and shrivels; and they fall into the most lowly and abject State of *Vileness and Nothingness*.

Books are published, (as *The Character of a Methodist*, &c.) wherein those of this *Set* are described as having all the *Virtues and Graces* that can adorn or exalt the *Christian Profession*; as the mildest and meekest, the most humble, loving, charitable, and innocent Creatures upon Earth. And on the contrary, read but their own Accounts in their Journals; and you find them waspish and peevish, censuring and condemning all the World *except themselves*; and among *themselves*, Jealousies, Envyings, Divisions, Quarrels, perpetual Broils, Confusions, and mutual Condemnations; with various other Irregularities and Vices.—And such is the Case with the *Religious Orders* in the *Romish Communion*: each of them is the *best*, fullest of *Saints*, and most adapted to promote *God's Glory*: all are *hateful and hating one another*: and all firmly united in the *Spirit of Enthusiasm*,
and

and carrying on the *Fanatical Fopperies and Errors of Popery*; to the insupportable Injury of *Christendom*.

They set out upon the Footing of *uncommon Sanctity*, and carrying the Duties of Religion to the *highest Pitch*. But nevertheless are fond of publishing their *Faults*, and declaring themselves the *Greatest of Sinners*. Which must beget in *their Believers* an exalted Notion of their *Humility*.

--- Just like *Mary of Pazzi*; “ who, tho’ Life. §. 46. the *Nuns* were fully satisfied of her *Perfections*, loved to tell her *Weaknesses and Faults*, to shew her *Humility*.” — Or *St. Bonavent. cap. 6.* *Francis*, “ who delighted in blazing abroad his *Faults*, and calling himself the *greatest Sinner* in the World; whereby his *Brethren* stood amazed at his *marvellous Humility*.”

Sometimes they will vapour and hector, and their *Courage* is so *sharp-whetted*, that in exprefs Words, they proclaim “ an Wesley. 1 Journ. p. 67. offensive War against *Satan*; and fear neither *Men* nor *Devils*: are ready to leap into a *burning Furnace*, or *Den of Lions*; and go to *Abyssinia* or *China*; are so far from *fearing Death*, that they *wish* for it. But the Keeness of the *Edge is soon blunted*. They are every Moment afraid of meeting the *Devil*; are full of dreadful Apprehensions of *Designs against their Lives*, and that the *Clergy intend to murder them*. — In

Time of *Danger*, they have *so little Faith* as to be *afraid*. Let Death look me in the Face, and my Spirit is troubled. In a Calm stout enough; but in a Storm returns a *Fearfulness*. Oh! who will deliver me from this Fear of Death!"

Wesley. One Day, "Their *Preachments* are so *powerful* as to be *Irresistible*, — a *Hammer that breaks the Rock in Pieces*, — a mighty Wind causing a prodigious Shock;—they fancy they can shake the Earth out of its Place.—God sends them to preach, and it is their bounden Duty." The *next Day* perhaps, "they preach with great *Reluctance*, have no Power, Life, or Spirit.---- They propose shaking *themselves out of their Places*, intend to *leave off*, and fear that *God has dropt* them. *Ch. Wesley* intended to preach *no more*, and actually left off; for which his Enemies jeered him, as becoming *still*. *But he re-assumed* his Office; according to his *Brother's Prophecy*, that he should rouse himself like *Sampson*, and be avenged on his Enemies."

Wesley.
4 Journ.
p. 67-69.

Agreeable to this are their *alternate Fits of Loquacity and Silence: Dumb*, till the Ceremony is over of *opening their Mouths*.

Whitef.
1 Deal.
p. 66-69.

"I was *restrained by God* from Writing and Preaching. I mentioned my Case to a *Clergyman*. He said, I was an *Enthusiast*.--At last this Passage of *Scripture* was pressed much upon my Heart,
" *We*

“ *We assayed to go to Bythinia, but the Spirit suffered us not.*—And I found a Quotation out of *Ezekiel*, that young Prophet, *Thou shalt be dumb; but when I speak unto thee, then shalt thou speak.* This made me quite *easy*—The next Morning, *Speak out Paul*, came with great Power to my Soul. Immediately *God* spake to me by his *Spirit*, and I was *no longer dumb.*”

Thus, you see, he is *quite easy*, stands clear of *Enthusiasm*; and no doubt too of *Presumption*, in comparing himself with *Prophets and Apostles.*—“ *Again withheld from Writing,--at length restored,--to write freely.*” Journ. P. 17, 18. ’Tis one Comfort, that his *talkative Fits* have been much the *commonest*, and the *longest.*—*Mr. Wesley* Journ. P. 63-4 also is sometimes “utterly unwilling to speak, quite averse from speaking;” and then perplexed with the Doubt, “Is it a *Prohibition* from the *Good Spirit*? Or a *Temptation* from *Nature*, and the *Evil one*?”

’Tis a general Thing to see them *carried up to Heaven*, by Gusts and Transports of *Divine Joy*;—and immediately down *again to the Deep*, almost swallowed up with *Darkness and Sorrow*. And I could bring Troops of eminent *Popish Saints* to bear them Company, besides those before mentioned.

A large

A large Share of these *Vicissitudes of Ebbings and Flowings* no doubt proceeds from the very *Nature of Enthusiasm*, which can never be at *Rest*; but is *diverse* in *different Persons*, and *inconstant* in the *same Person*; subject to numberless *Variations*, according to the *Kind and Degree* of that Disorder of *Body*, or *Passion of the Mind*, which creates the *Enthusiasm*, and which is so frequently caused by *Indiscretion*, and increased by *Indulgence*. The *Behaviour changes*, in proportion as the *Humours*, the *Melancholy*, the *Phlegmatic*, the *Choleric*, the *Sanguine*, are more or less *predominant*. And therefore the *Case* may be thought rather to deserve *Compassion* than *Blame*.

§. 12. But the *Methodists* must excuse me, if the same *Allowance* is not made, where *Art and Cunning*, and *Sophistry* manifestly appear; when, hard pressed by *Argument and Objections*, they run themselves into *Inconsistency and Self-contradiction*, merely to *serve a present Turn*; and occasionally either *defend*, or *give up*, some of their *Favourite Notions*, and *Principal Points*.

'Tis a Matter of no great Moment, if Mr. *Wesley* at one Time declares for a *disinterested Love of God*; and in arguing
against

against the *Moravians* declares, that 'there is no one Caution in all the Bible against *Selfish Love of God*.' 4 Journ. P. 108.

But 'tis a considerable Offence to charge another *wrongfully*, and *contradict himself*, about the *Doctrine of Assurances*. " I 3 Journ. P. 9.
 " went to the Reverend Mr. *Bedford*, to
 " tell him of the *Injury* he had done
 " both to *God* and his *Brother*, by Preach-
 " ing and Printing that *very weak Sermon*
 " on *Assurance*, which is an *Ignoratio*
 " *Elenchi* (an Ignorance of the Point in
 " Question) from Beginning to End. See-
 " ing the *Assurance* WE preach is of quite
 " another *Kind* from that he writes against.
 " We speak of an Assurance of our *present*
 " *Pardon*; not (as he does) of our *final*
 " *Perseverance*." Mr. *Wesley* might have
 considered, that when they talk in ge-
 neral of *Assurance of Pardon and Salvati-*
on, the World will be apt to understand the
 Words in their *usual and obvious* Meaning,
 as extending to our *Eternal State*; and
 indeed that *present Pardon and Salvation*
 are of small Moment, if we are *finally to*
perish. — But after all, how stands the
Fact? Mr. *Whitefield*, in *express Words*,
 prays for " an Assurance of *Eternal Sal-*
vation, as one of the *Privileges of Christ's* 5 Journ. P. 69.
Followers." And I have a more *Unexcep-*
tionable Evidence, even Mr. *Wesley* him-
 self; who in his *Sermon on Free Grace*
 allows

§. 13, 14, allows and teaches, that “ *many, very many*, have that *Witness of the Spirit*, that *Assurance of Faith*, which excludes all *Doubt and Fear* concerning their *Future Perseverance*; that a full Assurance of Faith doth not *necessarily imply* a *Full Assurance of our Future Perseverance*; but he owns, and asserts, that Assurance of the *future* is *sometimes joined* to that of *present Pardon*; and that *some* have *both* the one, and the other. One, who long continued in Sin, received a full, clear Sense of God’s pardoning Love, with *Power to sin no more.*” And now what becomes of his *Charge against Mr. Bedford?* And is it not mere *Evasion* to say afterwards, “ This is not *properly* an Assurance of what is *Future?*”

3 Journ.
p. 42.

With what pertinacious Confidence have *Impulses*, *Impressions*, *Feelings*, *Transports* of sensible Joy, &c. been advanced into *Divine Calls*, *Commissions*, *Directions*, and certain Rules of Conduct; *Proofs* of Sins forgiven, *Justification*, and *Salvation* ensured? How have they been *convinced by inward Feeling*, the *most Infallible of all Proofs?* And yet they have been *compell’d by Argument* to bring this down to a sort of *inward Consciousness*, which no body denies: To tell their Societies, “ that they were not to judge of the *Spirit* whereby any one spoke, by their own *inward Feelings*;

Wesley.
3 Journ.
p. 60, 61.

ings;—nor by *Dreams, Visions, or Revelations*, supposed to be made to their Souls;—being *all of a doubtful, disputable Nature*: might come from *God*, and might *not*.”—To complain of “a *Spirit of Enthusiasm* breaking out among themselves; many charging their own *Imaginations* on the *Will of God*, and that *not written*, but *impressed on their Hearts*.—If these *impressions* be received as the *Rule of Action*, instead of the *Written Word*, I know nothing so *wicked and absurd* but we may fall into, and that *without Remedy*.” These are Mr. *Wesley’s* Words, who likewise accuseth the *Moravians*, “of substituting⁴ *an uncertain, precarious, inward Motion*,^{P.} *in the Place of the plain written Word*.”
4 Journ. P. 108-9.

And thus *Impressions, Feelings, &c.* are sometimes *sure Guides* and *infallible Proofs*: sometimes again, not only *uncertain, precarious and Enthusiastic*; but unavoidably productive of the *utmost Wickedness and Absurdity*. And what must their *Followers* do, among whom these Things have been so much inculcated, who have been taught to *depend upon them*?

“Mr. *Hammond*, (another of their *Teachers*) after he had at large pleaded for *feeling the Holy Spirit*, yet owned at last, That some People are filled with a great deal of *Joy*, and experience sudden *Flashes of Comfort*, which they
 P “take

“ take to be from the *Spirit of God*. But
 “ how frequently do they deceive them-
 “ selves? Those warm *Emotions* of the
 “ Mind often proceed from the State and
 “ *Disposition of the Body*, — the Tempera-
 “ ture of the *Blood* and *Animal Spirits*. —
 “ *Young Converts* are very apt to ascribe
 “ to the *Operation of the Holy Ghost* what
 “ is owing to the *Mechanism of the Body*.
 “ —The *Hasty, the Careless and Unguarded*
 “ are in *most Danger* of being carried
 “ away with *false Joys*; and *imaginary*
 “ *Transports*.” See *Church’s Farther Re-*
marks, Page 128, 129.

You see here how the Force of *Truth*
 will sometimes break out, among other
Eruptions of these Fanatical Heads; and
 extort a *Confession* of the very Things, of
 which their *Adversaries* have accused them,
 (*viz.*) imposing mere *Imagination and Dis-*
temper upon the World for the *Sacred*
Dictates of the Holy Ghost. They tell you,
 “ The *Hasty, the Careless and Unguarded*
are most in Danger of doing it.” Who then
 among them can be safe? For who, but
 Persons of such a Character, or a *worse*, can
 ever be of *their Sect*?

§. 13. Among so much *Saying and Un-*
saying, would you believe likewise that
Inspiration, and the *Extraordinary Calls*
and Guidances of the Holy Ghost, should be
given

given up? And the *Corner-stone* of their *Spiritual Pretences* be removed by their own Hands? This however, seems to be the Case. We have Mr. *Whitefield's Confession* in the following Words: "As to ^{7 Journ.}
 " an *Extraordinary Call*, I claim none,
 " otherwise than the *Apostle's* Injunction,
 " *As we have Opportunity, let us do Good*
 " *unto all Men.*" What he hath *claimed*
 was fully shewn before: what he *gives*
back appears now. "I know too much ^{Letter to}
 " of the Devices of *Satan*, and the de- ^{Bishop of}
 " sperate Wickedness and Deceitfulness of ^{London,}
 " my *own Heart*, not to be sensible, that ^{P. 14.}
 " I am a Man of like Passions with others;
 " and consequently may have *sometimes*
 " mistaken Nature for Grace, Imagina-
 " tion for Revelation, and the Fire of
 " my own Temper for the pure and sacred
 " Flame of holy Zeal, which cometh from
 " *God's Altar.*" Sufficient Acknowledg-
 ment this, that he has *sometimes* been mis-
 taken as to his *high Pretensions*; that he
 can't be *sure*, when he is mistaken, and
 when *not*; nor consequently be sure that
 he is not *always* mistaken. And what an
ignorant and blind Guide has he been to
 his *Followers*? But farther,

In his last *Performance* he has clearly ^{Remarks,}
 and expressly given up the Point. "—*Wild-* ^{Pag. 35.}
 " *Fire* has been mixed with my Zeal;
 " and I find I have frequently wrote and

“ spoke too much in my *own Spirit*,
 “ when I *thought* I was writing and
 “ speaking entirely by the Assistance of
 “ the *Spirit of God*.—I have likewise too
 “ much made *Impressions*, without the
 “ written Word, my Rule of Acting.—”
 Here you see Mr. *Whitefield's* direct Con-
 fession of his being a *Deceiver*; of having
 drawn away People by Variety of *Untruths*,
 and in Cases of the *last Concern*. And will
 they still *adhere* to him? Or is he to be
believed in any Thing? But more of this
 in the *Preface*.

Answer to
 Church,
 p. 38, 39.

Mr. *Wesley's* Concessions on this Head are
 not indeed so *clear and express*, but rather
ambiguous and evasive, without confessing
 or denying. Being charged with *Enthu-*
siasm, he says, “ You are to *prove* (what
 “ I conceive you have not done *yet*) that
 “ my Conduct is such, as is only to be
 “ justified by the Supposition of an *Ex-*
 “ *traordinary Divine Assistance*.—I claim
 “ no other *Direction of God's*, but what
 “ is common to all *Believers*.—No other-
 “ wise *inspired* than you are, if you *love*
 “ *God*.—I never said, that *what I do* is to
 “ be accounted the *Work of God*.” Being
 charged with alledging a *miraculous* Inter-
 position of Providence in his Favour, he
 replies, “ Let it pass then as a *Trifle* not
 “ worth relating.”

Page. 42.

I am

I am far from thinking that in these dubious Expressions he designs to *give up* any of his *high Claims*. And 'tis easy to see what *Shiftings and Reserves* may be ready at Hand either Way, as Occasion shall require: what *different* Constructions may be put upon the Words, among his own *Society*, and when engaged in *Controversy*. But reserving *miraculous Gifts* for their more proper Place, I shall leave him to shake Hands with his Friend St. *Ignatius*; who, after some *Ramblings* up and down under the Colour of *Inspiration*, was closely *questioned by Authority at Salamanca*, "Whether he was really inspired by the Holy Ghost, or not?" Some Writers say, that he did then own himself *not Inspired*. The *Jesuits* will not allow so much; but that he would give no other Answer than this, "We have talked enough of it." [See Dr. Geddes, *of the Orders, &c.* P. 102—3.]

This *Desultory* Conduct puts one in Mind of the Man in *Martial*, who would often surreptitiously intrude himself into the *Seats in the Theatre* belonging to the Order of Knighthood to which he had no Right; and was as often ferreted out by the *Beadle*, and taught to *stand* among the Populace. At length he cunningly gets a Sort of *Half-Seat* at the End of a Bench; where he
boasts

boasts to the *Knights* that he *sat*; and pretends to the *Beadle* that he *stood*.

Lib. v.
Ep. 14.

*Subsellioque semifultus extremo,
Et malè receptus altero genu, jactat
Equiti sedere, Lectioque se stare.*

§. 14. To the *Moravian and Methodistical Institution* belong also, either as *constituent Parts*, or *genuine Consequences*,—*Scepticism*, and *Infidelity*; *Doubts* and *Denials* of the *Truth of Revelation*, and sometimes *Atheism* itself. This, together with their *Declarations* of having no *Sense of God, or Religion*, will appear from their own *Narratives*.

Wesley,
3 Journ.
pag. 11.

“ Put upon considering *my own State*;—
“ I cannot find in myself the *Love of God*,
“ *or of Christ*. Hence my *Deadness* and
“ *Wandering in Public Prayer*. Hence
“ even in the *Holy Communion* I have *rarely*
“ any more than a *cold Attention*. Hence
“ when I hear of the *highest Instances of*
“ *God's Love*, my *Heart* is still *senseless*
“ and *unaffected*. Yea, at this *Moment*,
“ I feel *no more Love to him than to one I*
“ *had never heard of*.” Observe, *Reader*,
by the *Way*, this is *the Man* who
charges *our Religion* as no better than “ the
“ *Turkish Pilgrimages to Mecca*, or the
“ *Popish Worship of our Lady at Loretto*.
“ What else, adds he, can be said even
“ of

Farther
Appeal,
pag. 82.

“ of Prayer (*Public or Private*) in the
 “ Manner wherein you generally perform
 “ it? As a Thing of Course, *running round*
 “ and round, in the same dull Tract, with-
 “ out either the Knowledge, or the Love of
 “ God; without one Heavenly Temper.”—
 But what Sort of Heavenly Temper is his?
 How can he possibly, consistently with
 Charity, call this our general Performance?
 How possibly, without being Omniscient,
 affirm that we pray without one Heavenly
 Temper? Or know any Thing at all of our
 Private Devotions? How monstrous is all
 this from the Man, who owns that he
 himself even in the Holy Communion has
 rarely no more than a cold Attention,—in
 the Highest Instances no Sense of God’s
 Love? Let his own Exclamation be the
 Answer, “ Oh! what Mockery of God is
 “ this!”

To proceed. Upon the People’s ill
 Usage (or supposed ill Usage) of Mr. Wesley
 at Georgia, and their speaking all Manner
 of Evil *falsely* (as he says) against him;
 and trampling under Foot the Word, after
 having been very attentive to it;—what
 an Emotion in him is hereby raised? “ I₁ Journ.
 “ do hereby bear witness against myself—pag. 14.
 “ that I could scarce refrain from giving
 “ the Lie to Experience, and Reason, and
 “ Scripture all together.—When Holy Men₃ Journ.
 “ have told me, I had no Faith, I have pag. 12.
 “ often

“ often doubted, whether I had or no.—In
 “ a Storm I think, what if the *Gospel* be
 “ not true? a *Dream*, a cunningly devised
 “ *Fable*? &c.”

And to shew that *this*, or *worse*, is no uncommon Case among *this Species of Religionists*; one of the *Teachers* among the *Moravians* says of himself, “ Sin no longer
 2 Journ. pag. 60. “ reigned over me. But soon after I fell
 “ into grievous *Temptations*.——Then it
 “ came into my Mind, I take all this Pains
 “ to serve *God*. What if there be *no God*?
 “ How do I know there is? And on this
 “ I mused more and more, ’till I said in
 “ my *Heart*, There is no *God*. Every
 “ Day for a full Year, from Morning to
 “ Night, I groaned under this *Unbelief*.—
 “ I then said to myself, *I will, and do*
 “ *suppose there is a God*. Immediately I
 “ felt a strange *Sweetness* in my Soul;
 “ which lasted for *six Weeks*. I then fell
 “ into *Doubts of another Kind*. I believed
 “ in *God*, but not in *Christ*. For *above*
 “ *four Years* I found no *Rest*, by Reason
 “ of *this Unbelief*. ’Till one Day—.”

Ibid. pag. 65. Soon after another *Moravian* owns, “ See-
 “ ing the great *Diversity of Sects*, I began
 “ to doubt whether *any Religion* was true?
 “ For Half a Year these *Doubts* perplexed
 “ me greatly; and I was just upon the
 “ Point of *casting off all Religion*.”

“ Mr.

“ Mr. *Seward* too had such wicked Journ.
Suggestions, that he could not pray for his p. 32, 40,
 Friends:—tempted to worship *Stocks and* 57.
Stones; any Thing but *God*:—sometimes to
 think he had *some Faith*, at other Times
none.” And this was long after his *Con-*
version.

Doubts something like these so horribly
 got Possession of *St. Ignatius* (whose *Ex-*
ample is so often followed by our *Methodists*)
 that “ they sucked up all the Juice of his Orlandin.
 Piety; — his *Prayer* was dry and barren; Lib. 1.
 his *Contemplations* had no *Savouriness*; to Nº 25.
speak, or bear, any Thing of God, was a loath- Bartol.
 some and odious Thing.”—We read in the pag. 22.
Life of M. of Pazzi, “ that she used to ap- Nº 35.
 proach the *Holy Table* with *Disgusts* and
Dissatisfactions ;” in the *Life of St. Vero-*
nica, “ that a *Holy Nun* died in horrible
Convulsions and Distortions, because at that
 Time the *Devil* was urging her to *deny*
Jesus Christ. She appeared after her Death
 to some of the *Holy Sisters*, assuring them
 of this Fact, adding, that she was now
happy.”

Nor need we at all wonder at such
 wicked and unbelieving Thoughts arising
 in the Minds of such *fluctuating and in-*
consistent Persons. ’Tis but a genuine and
 usual Effect of *Enthusiasm*. *Cool Reason*
 and plain *Scripture* are laid aside: Variety
 of wild Fancies and Opinions croud in,

Q

and

and distract the Head; *Impressions* and *Feelings* require to be listened to, and made a *Rule*. Men, who in *Imagination* are *sent of God*, and about *his grand Work*, are in *Times of Danger and Distress* particularly alarmed: Things not going to their Mind, and *Heaven* seeming to fail them, presently start up *Doubts* and *Distrusts* of the *Being*, or *Providence* of *God*, who *maintains not his own Cause*. So that the most *impious Suggestions* will in their Turn get uppermost, and *remain* uppermost too, and even make the *stronger* and *more lasting Lodgment*, as 'tis the very *Nature of Enthusiasm* to be *head-strong* and *positive*. Our *Methodists* may reckon these *Affaults of Infidelity* for a Part of the *Throws of Regeneration*, and all to be done away by *settled Belief*, and *Affurances of Salvation*. But they will certainly be apt to *return*, according to the *Variation* and *Succession* of their *Fancies*, *Humours*, *Diseases* and *Passions*. The *Methodists* sometimes tell us, that *Satan* is very busy in driving them to *Extremes*. *Bartolus* says, "That the *Devil* sent his *Life-Guards*, the *Affections of the black Bile* (i. e. *melancholy Enthusiasm*) to impel *St. Ignatius* upon Measures *contrary to the Love of God*, &c." Many *learned Writers* have shewn, that as *Enthusiastic* and *Superstitious Persons* are, in many *Cases*, prone to *Atheism* :

fo

to *Atheism* often partakes of *Enthusiasm* and *Superstition*;—and that, like *Ice* and *Water*, they beget one another. Dr. *H. More's* first *Section* against *Enthusiasm* shews “ the great Affinity and Correspondency betwixt *Enthusiasm* and *Atheism*; which though they seem extremely *opposite*, yet in many Things very nearly *agree*; and are commonly entertained *successively* in the same *Breast*. For that Temper which disposes a Man to listen to the magisterial Dictates of an *overbearing Fancy*,—very easily gives Harbour to this *mischievous Guest*;—and will as confidently represent to their *Fancy*, that there is *No God*, as ever it was represented that there *is one*.”—“ *Si non statim relevantur, fides Mersennus, dubitant an sit Deus*: if they be not relieved forthwith, they question whether there be *any God*; because they have not, as they think, their *Deserts*.”

Burton of
Melanch.

§. 15. All that *oppose* them, however, are like to have *their Deserts*; if we may depend upon the Denunciations of that *Uncharitable Spirit*; the next Thing I shall consider as *connected with Methodism*; and as no small *Objection and Obstacle* to their Progress in *other People's Opinion*, whatever it may be in their *own*.

Read Mr. *Wesley's Character of a Methodist*. “ And the *Love of God* has pu- §. 10, 15:
Q 2 rified

rified his Heart from every unkind Temper and malign Affection; from all revengeful Passions, Envy, Malice and Wrath, —He cannot utter an *unkind Word of any one.*” But read his *Controversial Writings* with his Opposers, and all these fine Professions are vanished, and contradicted; and that in some of his *latest Performances.*

4 Journ.
P. 75.

One of the *Wesleys*, when his Doctrine was contradicted, says, “ While I in the
“ mean time was as a deaf Man that
“ heard not, neither answered a Word.”

Farther
Appeal,
pag. 116,
117.

The *other* says, “ We have behaved with
“ all Meekness and Tenderness towards all
“ Men,—especially with our Brethren the
“ Clergy.—When a Clergyman had vehe-
“ mently accused me (of doing the con-
“ trary) I kept my Mouth as it were with
“ a Bridle, and committed my Cause to

Bonavent.
Cap. 2.

“ a higher Hand.” A perfect Copy of
St. Francis, “ who being insulted and a-
bused, passed through them all as a deaf
Man.”

1 Journ.
pag. 64.

As a Proof however that Mr. *Wesley*
can speak, and in bitter Words too, in the
Fulness of his Heart, he brings himself to
Confession. “ By the most infallible of
“ Proofs, *Inward Feeling*, I am convinced
“ of Unbelief,—of Pride,—of gross Irre-
“ collection,—of Levity and Luxuriancy of
“ Spirit,—by speaking Words not tend-
“ ing to edify; but most, by my Manner of
“ speaking

“ *speaking of my Enemies.*” Such *Confessions* might be considered as the Effect of *tender Consciences*, frequently apt to *overcharge* themselves; if their *Writings* did not sufficiently prove the Charge. For, not to *repeat* their *Calumnies* against their *Brethren*; — nor to *forestall* their *Rancours* among themselves; — nor to regard Mr. *Whitefield’s* Rant, that “ all *Morality* set up in Opposition to his, shall sink, with its Professors, into Hell, &c.” — Let any one but look into the latter Part of Mr. *Wesley’s* *Farther Appeal*, and he will find enough of *uncharitable and damnable Clauses*; dispatching all Mankind to Hell (as far as lies in human Power) who are *not Methodists*. — Not those *in general*, as they would pretend, who are void of a due Love to *God and Man*, who believe not in *Christ*, and keep not his *Commandments*, and promote not *Repentance and Reformation*: But all who submit not to their *special Dispensation of Methodism*. “ They are *inspired, taught of God, sent by God, upon God’s Errand, to make a Tender of his last Offers, his last Call to a guilty Land.* The *Apparatus of Providence* in employing the two *Wesleys* is *surprising*; they can’t devise what Manner of Men would be more *unexceptionable on all Accounts*. — All their *Opposers* are labouring heartily in the *Cause of Hell*. Those

2

who

who would hinder People from *joining* them, or would bring them *back*, are *most* *inexcusable*; they are *Blasphemers*, openly fight against *God*, fight under the *Devil's* *Banner*, are *taking Part with the Devil* against *God*.—Some *Honourable* *Opposers*, whom they desire to be excused from *naming*, are *worse* than the *Scum of Cornwall*, the *Rabble of Bilson and Darleston*, the wild *Beasts of Walsal*, and the *Turnkeys of Newgate*.

Those who have *went out from them*, and left them, are said to *return to their* *Vomit* again, are called *Apostates*, twofold more the *Children of Hell* than before.—Those who can *even doubt* of *Methodism* being *God's* *Work*, or of their *Divine* *Mission*, are *inexcusably* *infatuated*."

This surely, besides high *Presumption*, and *Self-sufficiency*, is *Uncharitableness* with a *Vengeance*. But such always is the *Effect* of *Infallibility*: The *Popish* such, the *Moravian* such, and the *Methodistical* such. And yet, notwithstanding their dealing out *Hell-fire* with such a liberal *Hand*, I am not in the least *discouraged* from giving them what *Opposition* I can. Those that *berd* not with them may be *as good as they will* without it; and such as have left them, have not done it, I know, without *just Reason*. Mr. *Wesley* seems aware of this, when he says, That "they who
were

were with us, but went out from us, will assert Things that may cause your Ears to tingle." That such Things are among them, I make no doubt: and if this doth not appear *already*, it *may* before I have done.

§. 16. Of the same *Uncharitable and Presumptuous Nature* is their *Application of Divine Judgments*, and accounting diverse *Misfortunes and Afflictions*, which befall *private Persons*, or the *Nation*, as so many *extraordinary Punishments*, and *penal Prodigies*, for their *Opposition to themselves*, or their *Cause*. They are the *Favourites*, for whom all is done.

Whether Mr. *Whitefield* has often taken upon him this *Direction of God's Judgments*, I don't recollect: But Mr. *Wesley* will fully make amends. The former indeed, hearing of one *Great Opposer's* being given over, and the *Death* of another, immediately cries out, "That they are going to give an *Account* of their *hard Speeches and Writings* against the *Methodists*." But the latter more *peremptorily* and *plainly*: "Mr. *Moltzer* [once his *Spiritual Guide* and *Confessor*, but afterwards *quarrelling* with him] "was taken ill this Day. I believe it was the *Hand of God* upon him.—I was informed of an *awful Providence*. A *Wretch* cursing and blaspheming,

Whitef.

3 Journ.

p. 31, 33.

Wesley

4 Journ.

pag. 34.

Wesley.
4 Journ.
p. 59, 60.

“ pheming, and labouring with all his
“ Might to *binder the Word of Word*; and
“ threatening to do it again. But God
“ laid his Hand upon him, and on Sunday
“ he was *buried*.” Some of his *Judg-*
“ *ments* attended with *Miracles* I reserve
for their proper Place: and shall only men-
tion a remarkable Instance of God’s send-
ing *Judgments on the Land*, in *proportion*
to the *Opposition* made to the *Methodists*.
This was at the Time of the *late Wars,*
and *Rebellion*. “ I cannot but believe,

Farther
Appeal.
p. 238-9.

“ it is chiefly on this Account (opposing
“ the *Methodists*) that God hath now a
“ *Controversy with our Land*.— You can-
“ not possibly help observing, that when-
“ ever there has been any Thing like a
“ *Public Attempt* to suppress this new
“ *Seēt, another, and another Public Trou-*
“ *ble arose*. This has been repeated so
“ often, that ’tis surprizing any Man of
“ Sense can avoid taking Notice of it.—
“ What remains but the Fulfilling of that
“ *dreadful Word*—?”

Bold and confident as he is, I can’t
imagine how it was possible any one should
observe what never was, *i. e.* any *Public*
Attempt to suppress the Methodists. And
’tis surprizing any Man of Sense can a-
void taking Notice of such rank *Entbusiasm,*
and *groundless Application of Judgments*.
Suppose one should ask him, What *Pub-*
lic

lic Attempt there was, or *any Thing like it*, to raise up or favour the *Methodists*, before the Nation was blessed, and relieved by the *Battle of Culloden*? What tolerable *Answer* could he make? This is the *Way* of them. All *Heaven* must be interested and passionately concerned to support their *wild Freaks*, to gratify their *four Humours*, and bring forth its *Artillery* at their Beck. The *Fly*, sitting upon the *Chariot-wheel*, cries out, *What a Dust do I raise?* And if a *Fly-flapper* be held up to blow it off, it must *shake Nations*.

But to return to the *Comparison*. This *Uncharitable and Presumptuous Sin* of denouncing *Damnation*, and applying *Judgments*, has been the *general Method and Mark of Enthusiasts*, especially the *cruel ones of the Papacy*. Their *Damning* all out of the *Pale* of their own *Communion* is a known *Truth*. And *Bellarmin's Fourteenth Mark of the True Church* is, "The *unhappy Death, or End* of those who oppose it." Where he does not forget that *impudent Lie* concerning *Calvin*, that he died calling upon the *Devil*, cursing and blaspheming. It were easy to produce *Legions of Popish Saints* packing away their *Enemies* to *Hell*, and seeing *Visions* of them there in *Torment*; and none of their *Opposers* ever prospered. In the *Book of Conformities* we have "a *List of those*,
De Not. Ecclef. cap. 17. Fol. 131.

R

upon

upon whom the *Judgments of God, and Malediction of Christ, fell for oppugnation of St. Francis, and his Order, and turning Apostates from it. Of four Preachers, who declaimed intemperately against the Society, one fell down dead in going up into the Pulpit, another was killed by a Fall from his Mule, a third died a miserable Death, and the fourth begged Pardon on his Knees.—Two Prebendaries, and some Bishops, underwent God's Judgments for persecuting them, whose Names. (says the Author) I conceal, because they are lately dead.” “St. Francis likewise foretold the Vengeance that was coming upon some Soldiers, who disturbed his Preaching,—and upon the Prebendary Gedeon for returning to his Vomit.” — In the *Franciscan Martyrology* we have a full *Detail of Deaths temporal and eternal, with other Judgments, inflicted on the Holy Itinerant Order of the Mendicants; particularly of a Bishop in England, who published several Things against them, summoned a Conventicle of his Brethren to consult how to eradicate them, and soon after was snatched away by Death.*” And as to *National Judgments*, 'tis every where the same: with Respect to the *Church of England* in particular, the great *Baronius* remarks, “That she was over-run with *Heresies* and*

Fol. 273.

Pag. 435,
436, 636.

Ann 740.

and Schisms, as soon as she ceased to pay the Pope his Tribute of Peter-pence."

Desiring the Reader to keep these Applications of Judgments in Mind, 'till we come to consider miraculous Judgments.

§. 17. I pass to the Methodists audacious Custom of summoning their Opponents to the Bar of Judgment; and place it to the same Account of an Uncharitable Presumption. "Where (shocking as it must appear to all discerning Readers) Mr. Whitefield seems sure, that every Thing will be determined in his own Favour, and that Judgment shall pass against all those he is pleased to condemn." [See the Trial of Mr. Whitefield's Spirit, Pag. 19—]

But, enter the Man himself. "If thou² Dealing.
 " thinkest, that either I have not told^{pag 27.}
 " Truth, or wrote out of a vain-glorious
 " View, Jesus shall decide the Question.
 " At his Tribunal shall we meet, and
 " there thou shalt know what is in my
 " Heart.—Then shall my Innocence be made^{3 Journ.}
 " clear as the Light." But as to those^{pag. 27.}
 who oppose him, "I here cite them to an-^{Pag. 74.}
 " swer it to our common Master.—I shall^{4 Journ.}
 " rise up against you at the Great Day,^{P. 27, 29.}
 " and be a swift Witness against you.—
 " At his dreadful Tribunal I will meet
 " you; and then you shall see.—There,

Indwell. “ there will I meet you. There *Jesus*
 P. 11, 12. “ *Christ* shall determine, who are the
 “ *False Prophets, the Wolves in Sheep’s*
 “ *Cloathing.*” Mr. *Wesley* likewise must
 4 Journ. act his Part. “ I cite Alderman *Beacher*
 P. 31. “ to answer—at the *Judgment-Seat of*
 5 Journ. “ *Christ.*— I cite you all before the Judge
 P. 75. “ of all the Earth.”

Here you have the *true Spirit of an*
Entusiast, flushed with a *modest Assurance*
 of his own *Salvation*, and the *charitable*
 Prospect of the *Damnation* of others.

Martyr. We have an Instance of this Kind of
 Francisc. *Summons* in one *Walter Bruges*, a *Franciscan*;
 P. 29, 30. who being either *deposed*, or *suspended*,
 by *Pope Clement V.* wrote a *formal Citation*
of his Holiness to appear at the *Tribunal*
of Christ precisely on such a Day; and
 on his *Death-Bed* ordered himself to be
buried with this *Citation* in his *Hand*. And
 behold a *Miracle!* The *Citation* could by
 no Force be pulled out of his *Hand*.—The
Pope died on the Day prefixed.

§. 18. And may I not be allowed to
 mention, as some *Objection to Methodism*,
 and *Stumbling-Block* in its Way, their *Violation*
 and *Contempt of Order and Authority*;
 their *Usurpation of the Powers*,
 wherewith their *Superiors* are legally
 invested, and setting up an *Independency?*
 They set out originally with *Decency and*
Order;

Order; asked Leave for the *Pulpit*; had it, and might have kept it still, had not their *Reproachings of the Lender*, their *Enthusiastic and dangerous Peculiarities*, &c. made it necessary to *refuse* it. Hence they are resolved to be *revenged*; and holding forth in *unlicensed Places*, and without a *License* themselves, say, “they can’t die in Peace, without bearing Testimony against the *Unchristian Principles and Practices* of those *Priests of Baal*, the *Generality* of our *Clergy*.” “This, says Mr. ^{3 Journ.} *Whitefield*, puts me in Mind of the ^{pag. 79.} *Children of Israel* first intreating Leave of *Og, Sibon, &c.* to go quietly through their Land; but *fighting their Way through*, when Leave was denied. Like them, by the Strength of my *Divine Leader*, I shall be *more than Conqueror* over all the *Canaanites* and *carnal Teachers*.” — Greatly said, and in the true Spirit of *Martial Enthusiasm*; in Conformity to the true Spirit of *Contumacy and Contradiction*, when he declares, “The ^{Ibid.} more I am bid to hold my Peace, the ^{pag. 22.} more earnestly will I lift up my Voice like a *Trumpet*.”

Ask Mr. *Wesley*, by what *Authority* he preaches, he replies, “By the *Authority of Jesus Christ*, committed to me by the *Archbishop of Canterbury*, Take thou ^{3 Journ.} *Authority to preach the Gospel*.” And so ^{pag. 52.} far

far all is well. But put him in Mind of the *Limitation* in the following Words, “ in the Congregation where thou shalt be *lawfully* appointed thereto,” away flies the *Archbishop's Commission*, and you soon have him bursting out into an *Entbusiastic Rant*. “ I look upon *All the World as my Parish*: — This is the Work which “ I know God has called me to.” — [See *Conduct of the Methodists*, Page 11, 12.] And what signifies a *limited Commission* to the brave Mr. *Whitefield*, “ when God shews him it is his *Duty, not to fix in any particular Place?*” What signifies any *Subordination*, when he can assume the Dignity of a *Primate*; “ If a *Bishop* “ commit a Fault, I will tell him of “ it?”

Ibid.
Pag. 56.

5 Journ.
P. 37.

Hence they commence a *new and independent Government*; appointing *Bands and Societies*, with *Superintendants, Exhorters, Moderators, and Visitors*.

Wesley.
4 Journ.
P. 75.

Hence they take upon them, I do not say to *ordain*, but to *appoint*, and give *Authority* to, Persons, who (in their own Words) are *neither Bishops, Priests, or Deacons*, to preach the Word: *Common, Mechanics, Women and Boys*, are actually employed in *this Ministry of Public Preaching*, without any *human Qualifications*. Mr. *Wesley* says, that “ We cannot but own, “ that God gave *Wisdom* from above to “ these

Farther
Appeal,
p. 108.

“ these *unlearned and ignorant Men*; so
 “ that the *Work of the Lord* prospered in
 “ their Hands.” But it requires no *extra-*
ordinary Gift of discerning the Spirits to
 see, how easily such Persons, by Means
 of *proper Discipline*, learning the *Cant of*
the Party, a tolerable good *Assurance*, and
Fluency of Words, — may set up for *Cir-*
cumforaneous Holders-forth; and (what in
 Fact is true) make no Scruple of making
 their Boast of being *Inspired*; thereby col-
 lecting a *Maintenance*, and chousing the
 Ignorant of their *Money*.

Hence, lastly, upon Occasion they can
 pronounce the Sentence of *Excommunication*,
 and with an *Authority* equal to the
Papal: “ I *John Wesley*, by the Consent ^{4 Journ.}
 “ and Approbation of the *Band-Society in* ^{pag. 73-}
 “ *Kingswood*, do declare the Persons above-
 “ mentioned to be *no longer Members*
 “ thereof.”

I might here take Notice of the *irre-*
gular and unjustifiable Behaviour of some
 of their *Followers* at the *Holy Communion*.
 I speak from *personal Knowledge*, and can
 produce other *Evidence*, that sometimes, a
 little before the delivering of the *Elements*,
 three or four together will take it in their
 Heads to *go away*: — that sometimes,
 while the Sentences of the *Offertory* were
 reading, they have *called out* to the *Mi-*
nister, whose *Duty* it was to carry about
 the

the *Bason*, (though they were at Liberty to give, or not give) reproaching him for asking *Alms of them*:—that sometimes, when the *Minister* has delivered the *Bread* into their Hands, instead of eating it, they would slip it into their *Pockets*. This was often the Case, unless they were well watched. Whether they tasted the *Wine*, or no, I can't say.

These, I presume, are Persons, who (after the *Example* of their *Teacher*) “can't find in themselves the *Love of God, or of Christ*; that rarely even in the *Holy Communion* have any more than a *cold Attention*; or, like *M. of Pazzi*, come to the *Lord's Table with Disgusts and Dissatisfactions.*”

4 Journ.
Pag. 43.

From several of these Particulars we should be justified in turning Mr. *Wesley's* own Expression upon the *Methodists*: “This is to affect, *not Freedom, but Independency.*” And yet, notwithstanding such *Misbehaviour*, they bitterly complain of the *Clergy and Universities*, for opposing their *Proceedings*; and are surprized that every Man in his Senses don't, without the least *Hesitation*, *join* them.

Let us now see whether they have not *Precedents*, according to Custom, among their *old Friends*.

Pope

Pope Gregory relates in his *Dialogues*, Lib. 1. cap. 4.
 “ That St. *Equitius* being reprehended for running about every where, and preaching without Orders, or a License, proved his License from a Vision of an Angel, putting a Lancet into his Mouth, and saying, Behold, I have put my Words into thy Mouth; go forth and preach.” From that Time he could not hold his Peace.—St. *Francis* at first was so modest, and submissive to Authority, that he was resolved himself, and enjoined his Brethren, never to preach without Leave of the Diocesan, and Minister of the Parish. They denying him, his Brethren advised him to get a Faculty from the Pope, for the Salvation of Souls. But the Saint told them, “ he intended to convert the whole World; which would be effected by their Sanctity, Humility and Obedience.” But this humble Posture of Mind did not last long : “ For he called a Chapter, and appointed Preachers for every Province; and sent them out to their respective Places, giving them a License, whether Clerics or Laymen, whoever of them had the Spirit of God, and Gift of Preaching.—And afterwards he enlarged their Commission, appointing them to preach in India, and through the whole World. For it was revealed to him from the Lord, that every Corner of the Earth was to hear the Sound of their Preaching.”

Conform.
 Fol. 139,
 294.

Ibid.
 Fol. 147,
 149.

Bonavent. I.eg. Fr. cap. 3. At length, however, " he thought proper to apply to the *Pope*, who *confirmed his Order*, and commanded *little Crowns* to be made for his *Lay-Brethren*, that they might *freely preach the Word of God*.—It had indeed been likewise *revealed* to him, that the *poisonous Iniquity of the Clergy* should oppose, and endeavour to trample upon, his *Order*. Accordingly he was vilified both by *Seculars* and *Prelates*; who disregarding *St. Francis's Monitions*, drew away his *Followers*:—but *how*, and *why*, will appear in the End."

Conform. Fol. 17, 53, 175.

Ribaden. pag. 472.

Nor could the *Devil* be idle, where his *Kingdom* was at Stake; " but raised up *turbulent Spirits* in the *Universities*, to oppose the *Holy Orders of St. Dominic and St. Francis*, and to *write Books against them*."

The *pious Founder of the Jesuits* met with the like *Harrassings*; and particularly at the *University of Paris*, could scarce escape a *Whipping in the Public Hall*.—Several *Bishops* published *Edicts*, forbidding either *him*, or *his*, to preach in their *Diocese*; and the *stinking black Cloud* of the *Sorbonne* burst upon them.—And as few can bear a *Censor of their Manners*, the *Minds of the Clergy* were alienated from the *Society*, as *intruding itself into their Functions*, and of their own *Will* contriving to erect a *Seminary*, *ungrateful* and *prejudicial* to
 * the

the Ministry, and intercepting *their Honours and Profits.*

But *Ignatius and Company*, by the *special Favour and Direction of Heaven*, were too *cunning* for them; and by professing themselves entirely at the *Pope's Devotion*, and his *Standard-Bearers against Heretics*, they gained their *Ends*; and obtained of *Gregory XIII.* that *Golden Bull*, allowing the *Religious* among them, who were *Priests*, to hear *Confessions*, and even those *not in Orders* to *preach* wherever they pleased. Attend, while the *Bull* is speaking. “ In Virtue of the *Privilege* granted
 “ to your *Society* by *Paul III.* that who-
 “ ever of you is *fit*, and *deputed* by the
 “ *Rector* of the *Society*, may publickly
 “ *preach the Word of God*; and those,
 “ who are *Priests*, may hear the *Confes-*
 “ *sions* of the *Faithful of both Sexes*; from
 “ which *Time* your *Religious*, who were
 “ *fit* to *preach*, though *not initiated into*
 “ *Holy Orders*, have *preached here, and*
 “ *there, and every where*: Yet, because
 “ an *impertinent Doubt* has arose, whe-
 “ ther the *Privilege of Preaching* compre-
 “ hends those who are *not ordained*;
 “ *We*, in order to remove this *Scruple*,
 “ by the *Authority of these Presents*, de-
 “ clare and decree, That every one of
 “ you, though not promoted to *Holy*
 “ *Orders*; both *had Power*, and *have Power*,

Bullar.
 Vol. II.
 p. 361--2.

“ in Virtue of that *Privilege*, to exercise
 “ the Office of a *Preacher* : Strictly in-
 “ hibiting all and singular *Ordinaries*, and
 “ all others invested with any Kind of
 “ *Power*, not to dare to *bind* or *molest*
 “ any one of you, upon any Pretence.
 “ With a *Non obstante* to all *Apostolical*
 “ *Constitutions and Ordinations*, decreed by
 “ *General, or Provincial Councils.*”

You may perhaps endeavour to clear
 the *Jesuits* of *Usurpation*, as acting by
Papal Authority. The *Methodist-Teachers*
 will put in the same *Plea*; each of them
 being, the *lawless One*, a *Pope to himself*.

Having mentioned the *Irregularities* of
 some *Methodists* at the *Communion*; I must
 in *Justice* own, that the *most Part* of
 them behaved very *seriously and devoutly*.
 Some indeed carrying Matters to an *Ex-*
trême, and into a Sort of *Ecstasy*; so as
 to be quite insensible of the *Minister's*
Tender of the *Bread and Wine*, till spo-
 ken to, or pulled by the *Sleeve*. Which I
 find to be no uncommon Thing among
 the *Popish Enthusiasts*. And we have *au-*
thentic Testimony concerning *St. Alcantara*,
 that he not only was in such *Ardour of*
Spirit himself, but induced others to be
 in a *Rapture and Ecstasy at the Sacra-*
ment. As to the *Irreverence* of *pocketing*
 the *Bread*, instead of eating it;—we read
 in their Books of *Dæmonology*, and parti-
 cularly

Fr. Rom.
 Oct. 25.

cularly in the *Malleus Maleficarum*, “ ’tis Tom. I.
to be remarked, that *Witches*, or *Sorce-* pag. 125.
resses, when they *Communicate* have this
Custom, if they can do it without being
observed, to *hide the Body of the Lord un-*
der their Tongue, instead of *swallowing* it ;
with a wicked Purpose, and to reserve the
Host for wicked Uses.” But I drop the
Comparison any farther than as to the *ir-*
reverent Façt ; and assure the *Methodists*,
that I would by no Means so much as *in-*
sinuate a Suspicion of their being *Witches*,
or *Sorcerers* ; or employing the Bread to
bad Uses.

Under this Head may not improperly
be considered their undutiful Behaviour to
the *Civil Powers*, and even flying in the
Face of the *Highest Authority in the Na-*
tion. One of Mr. *Wesley’s Hearers* was,
it seems, *pressed for a Soldier* : Upon
which Mr. *Wesley* breaks out into this
hideous Outcry ; “ Ye Learned in the ^{3 Journ.}
“ Law, What becomes of *Magna Charta*, pag. 68.
“ and of *English Liberty and Property* ?
“ Are not these *meer Sounds*, while, on
“ any *Pretence*, there is such a Thing as
“ a *Press-Gang* suffered in the Land ? ”
The *Legislature*, as the *Exigencies of the*
Government have required, has, at several
Times, made *Acts* for *pressing* Men into
his *Majesty’s Service*. But no Matter for
that ; touch but a *Methodist*, and imme-
diately

diately Liberty and Property, the Church and State, the Nation, All may perish, rather than a Soldier be pressed. He will not allow it, on any Pretence. He, the same Person, who had before bound himself with that repeated Resolution, not to speak a Tittle of worldly Things, is now bawling for Liberty and Property.

2 Journ.
Pag. 10.

§. 19. Pass we on to another Consequence, indeed natural Tendency, of Methodism, and an Impediment in its Course; — their mutual Jealousies and Envyings, their manifold Divisions, fierce and rancorous Quarrels, and Accusations of one another of heinous Crimes. I say a natural Tendency; because Vanity, Confidence, a hot-headed and intolerating Spirit, always enter into the Composition of Enthusiasm, and create the above-mentioned bitter Effects: — besides such Numbers of Apostates, as they term it, from them.

Observe but the early Days of Methodism. The Teachers are scarce fledged, but out they fly through the Air of Popularity; each pluming himself upon the Number of staring Admirers at his fine Feathers, and high Flights.

Hence mutual Emulation, Envy, and Grudging. Mr. Whitefield, “ I was not
2 Dealing, “ without Opposition from Friends, who
Pag. 25. “ were jealous over me with a Godly
“ Jealousy.

“ *Jealousy*. For I carried high Sail ;
 “ Thousands and ten Thousands came to
 “ hear.”

Excellent *Godly Jealousy* indeed ! To
 oppose *God's Special Work*, because Mr.
Whitefield got so much *Glory* ; to enter the
 List in the Contest of *Vanity*, and preach
 for a *Hat and Feather*. “ Perceived³ Journ.
 something a little bordering on *Envy* to^{pag. 6.}
 my Brother *H*—.”

Mr. *Wesley* too “ in his old Room at
Oxford sits musing, and reflecting, How⁴ Journ.
 many that came after me were preferred^{pag. 14.}
 before me : ” — and then he religiously
 opens his *Testament*, by Way of *Lot*, to
 find the *Reason*.—Nor is it long e're this
 lovely loving *Pair* come to *Daggers draw-*
ing. Mr. *Wesley* having heard much of
 Mr. *Whitefield's* unkind Behaviour, says,
 he told me, “ He and I preached two Ibid.
 “ different *Gospels* ; that he would not join^{P. 77, 78.}
 “ me, or give me the right Hand of Fel-
 “ lowship ; but would publicly preach
 “ against me and my Brother.”—They
 actually write and publish against each
 other ; “ Mr. *Wesley* charges *White-*
field with *Imprudence*, for publishing, at
 all, as putting Weapons into their Hands
 who loved neither of them ; — with pub-
 lishing a mere *Burlesque* ; — for making an
 open, and probably, an irreparable Breach
 between them, by a treacherous Wound,
 and

and bewraying of Secrets." Hence 'tis well known they divided, and formed separate Parties. Mr. Wesley, in his Sermon on Free Grace, " is indispensably obliged to oppose the other, for the horrible Blasphemies of his horrible Doctrine." — " I went to my Friend (that was!) Mr. Stonehouse at Islington; but found in him all the Deceivableness of Unrighteousness. — Mr. C — told me plainly, he could not agree with me, because I did not preach the Truth."

Præf. and
P. 22---6.

4 Journ.
P. 35, 59.

Pag. 63.

Whitef.
Remarks,
Pag. 15.

And here, for Fear I should again be accused " of laying aside the *New Testament*, when writing my *Pamphlet*," I shall put them in Mind of the *Apostle's* Direction, *Let us not be desirous of Vain-glory, provoking one another, envying one another.* Gal. v. 26.

Again, let us see some of the rancorous Contentions between Mr. Wesley and the *Moravians*, whom he describes as some of the worst of Men, both in *Principle and Practice*; and yet (such is his *Motley-Mixture of Antipathy and Sympathy* with Regard to them) he desires an Union with them above all Things under Heaven.

3 Journ.
Pag. 14.

What *Scurrility* of Language do the *Moravians* throw out against Mr. Wesley? " The *Foundation* on which he stands is as different from the *true*, as the right Hand from the left; and they have no
Hope

Hope for him in this State. They are 4 Journ. P. 40, 49, 50, 71, 73, 92, 102. *askamed of his Company*: — They charge him with putting *Darkness for Light*, and *Light for Darkness*; preaching *false Doctrine*: — They have *often* heard both *him*, and his *Brother*, preach *Popery*: — They are both *False Prophets*: — Instructing poor Souls in such *Errors*, that they will be *damned* at last: — having *Eyes full of Adultery*, and leading unstable Souls in the *Way of Damnation*: — They are, like *Satan*, making *War with the Saints*: — Mr. *Wesley* is a *Child of the Devil*, the *Servant of Corruption*, for whom the *Mist of Darkness* is reserved for ever."

And how does Mr. *Wesley* turn their *own Artillery* upon them? — "Their *Doctrine* is a *New Gospel*, occasioning grievous 4 Journ. P. 35, 68, 82, 107, 108, 114. *Confusions*: — Their *Way* differs as much from the *Bible Way*, as *Light* from *Darkness*: — *Other Doctrine* than what we have received: — They are tenacious of their most *Essential-erroneous Doctrines*; so much *Guile* in their *Words*, that we can scarce tell what they *really* hold, and what *not*: — Their *Discipline* is as widely different from Mr. *Wesley's*, as the *Heavens* are from the *Earth*: — Their *Church* *infallible*, — *no true Church* on Earth but *theirs*, and *no true Christians* out of it; they require *implicit Faith and Obedience*."

T

Prone

Prone as these Gentlemen are to Wrath, they will give Leave, I hope, to ask a *Question*, or two. Is this *Methodism*? —

Tantæne animis Cœlestibus iræ?

And reign such Mortal Feuds in Heav'nly Minds?

What are we to think of these *Charges* of *Whitefield*, *Wesley*, and the *Moravians*, against one another? Some Persons, from a candid Opinion of their *Veracity*, might be inclined to *believe them all*. But I am rather disposed to inquire, Are these Things so? Are they *true*? Or are they not true? If *not true*, they are grievous *Calumniators*. If *true*, they are detestable *Sectarists*. Whether *true*, or *false*, the Allegation stands good of their *Envy*, fierce and rancorous *Quarrels*, and mutual, heinous *Accusations*.

All is in *Conformity* to the Conduct of the several *Religious Orders* of the *Papacy*; envying, hating one another, bespattering one another, furiously contending which is the *best*; I mean which is the *worst*: — but unanimously agreed in *Fanaticism* and *Imposture*.

And how stands the Matter among their *Disciples*? Why, *one Party* sticks to *Whitefield*, whose *another Gospel* is better than *Wesley's another Gospel*; a *second Party* sticks to *Wesley* for just as good a Reason.

— Some are so lost to *Grace*, that they renounce both of them, leaving *Methodism* totally in the Lurch. — Others in great Numbers fall away to the *Moravians*; and into *dangerous and wicked Tenets*. In general, they are all together by the Ears, embroiled and broken with *Unchristian Quarrels and Confusions*.

Mr. *Whitefield* sadly laments “ the *Divisions* that arose amongst *God's People*; — how many, who continued amongst them for a while, in *Time of Temptation* fall away: — how those, who would have plucked out their *Eyes*, and given them to *him*, become his *Enemies*: — how two ^{3 Journ.} young Men in particular, once *Leaders* of ^{P. 23.} the *Religious Society*, are since fallen back: and our *Brethren*, who have fallen into ^{P. 91.} *Errors*, have left us voluntarily.”

The impetuous Mr. *Seward* complains of the impetuous Mr. *Wathen*; “ who ^{Journ.} being too *eager* in teaching others, and ^{P. 54.} *reproved* for it, was influenced by *Satan* of a sudden to cast away his *Confidence*, as if all the *Work of God* in his Soul had been a *Delusion*. — And Mr. *B.* a Follower of ^{P. 17.} Mr. *Whitefield*, was sadly fallen away, and opposed him; and many were offended.”

Mr. *Wesley* runs more in this Strain: his *Fourth Journal* being mostly taken up in enumerating their *Wrath, Dissentions, and Apostacies*. — “ At *Oxford*, but a few, ^{3 Journ.} “ who ^{P. 84, 85.}

- “ who had not *forsaken* them ; — *many*, in
 “ whom the *Seed* had *withered* away : —
 4 Journ. “ Out of twenty-five or thirty only two
 P. 91. “ left, *not one* continued to attend daily
 “ *Prayers* ; the few *once united* now *torn*
 “ *asunder*, and *scattered* abroad. ——— At
 “ *London*, The *poor* Brethren at *Fetter-*
 P. 34, 36. “ *lane* in great *Confusion* ; — the *Plague* was
 P. 8. “ *spread* to the *little Society*. — *Many* were
 “ induced to *deny* the *Gift of God*, and
 “ affirm they never had *any Faith* at all.
 “ — *Many* of our *Sisters* are *shaken*, —
 P. 17, 18. “ grievously *torn* by *Reasonings* : ——— *but*
 “ *few* come to *Fetter-lane* till near *Nine*
 “ o’Clock ; and then, after their *Names*
 “ are called over, they *presently depart*.
 “ Our *Brethren* here have neither *Wisdom*
 “ enough to guide, nor *Prudence* enough
 “ to let it alone. — They have much *con-*
 “ *founded* some of our *Sisters*. — I suppose
 “ *above half* of our *Brethren* are on their
 “ *Side* ; but they are so *very confused*, they
 “ don’t know how to go on. Here I
 “ found every *Day* the dreadful *Effects*,
 “ — *scarce one in ten* retained his *first*
 “ *Love* : And most of the *rest* were in
 “ the *utmost Confusion*, *biting* and *devouring*
 P. 21, 22. “ *one another*. — *Many* *wholly* *unsettled*, and
 “ lost in vain *Reasonings*, and doubtful
 “ *Disputations*, — not likely to come to
 P. 47. “ any *true Foundation*. — I went to the
 “ *Society*. But I found their *Hearts* were
 “ quite

“ quite estranged. A little Handful of them
 “ stood in the old Paths.” — At Bristol,
 “ and Kingswood, — “ I had many un-
 “ pleasing Accounts of the *Little Society*,
 “ Breaches, Jealousies, Coldness. — Went
 “ to preach at Kingswood: but (except a
 “ few from Bristol) I had not above two
 “ or three Men, and as many Women;
 “ the same Number once or twice before.
 “ — Many of our Brethren had no Ears to ^{4 Journ.}
 “ bear, having disputed away both their P. 62-65.
 “ Faith and Love; — in continual Disputes,
 “ Divisions; and Offences: — they break P. 70-75.
 “ out afresh; Meetings of the Bands cold
 “ and uncomfortable, — endless Strife and
 “ Confusion, Separations, Backbitings, Evil-
 “ speaking, mutual Charges of teaching
 “ false Doctrines, Supplanting, Scoffings at
 “ the two Wesley’s Preaching: — Fifty-two
 “ leave them, and again about Forty:
 “ — The frightened Sheep gaze and fly, as if
 “ they had no Shepherd.”

What shall we say now? Are these the
 Fruits of *Methodism*? These the Effects of
 their *Sweet Love-Feasts*? These the *Dear*,
Precious, *Innocent Lambs*? These the
 Partakers of the *New Birth*, of Peace, and
 Love, and Joy in the *Holy Ghost*? These
 their *boasted Conversions*, these Candidates
 for *Perfection*? — Their own Words bear
 Witness against them. — *Sorex suo indicio*
perit. And we may justly remind them
 of

Farther
Appeal,
p. 132-3.

of their own Expressions; “ When the Reformation began, what mountainous Offences lay in the Way? Such Failings in those two great Men, Luther and Calvin! [Wesley and Whitefield] Their vehement Tenaciousness of their own Opinions; their Bitterness toward all who differed from them; their Impatience of Contradiction, and utter Want of Forbearance even with their own Brethren.”

This is bad enough: but 'tis not the worst. For consider what becomes of those that leave them; among whom so many of their Deserters list; and into what Sort of Discipline and Principles they enter: nothing less than “ into a New Gospel.”—

Wesley,
4 Journ.
passim.

“ Three of our Christian Brethren driven
“ by Satan to deny Christ's visible Church
“ on Earth. — Multitudes to embrace a
“ false unscriptural Stilness, ceasing from
“ outward Works, and all Means of Grace;
“ all such Ordinances as running to Church
“ and Sacrament, Prayer Publick and
“ Private, reading the Scriptures: — and
“ further, to make a mere Jest of going
“ to Church, Sacrament, &c. — a general
“ Temptation prevailing to leave off Good
“ Works, in order to increase their Faith;
“ — to cry out, no Works, no Law, no
“ Commandments: — to throw away the
“ Bible, and say, I will never read, or
“ pray more: — the Prayers of the Church
“ are

“ are full of *horrid Lies*.—I was with one, ^{4 Journ!}
 “ who told me, — that *God* had told her ^{P. 80.}
 “ not to partake of the *Lord's Supper* any
 “ more, since she fed upon *Christ* con-
 “ tinually.” ——— “ At the *Nottingham-* ^{P. 87.}
 “ *Society*, the Room not half full, which
 “ used to be crowded: — *not one* Person
 “ who came in used *any Prayer* at all;
 “ but *every one* began either talking to
 “ his Neighbour, or looking about him:
 “ when I began to *pray*, there was a
 “ *general Surprise*, none once offering to
 “ *kneel*, but all standing in the *most easy*
 “ *and indolent Posture*. I afterwards look-
 “ ed for one of our *Hymn-Books*, upon
 “ the *Desk*: — but both *that*, and the
 “ *Bible*, were *vanished away*. And in the
 “ Room lay, *The Moravian Hymns*, and
 “ the *Count's Sermons*.” [i. e. *Count Zin-*
 “ *zendorf*, the *Moravians Bishop*.] — One
 Thing laid to the Charge of the *Moravians*
 is as follows; “ Some of our *English Bre-* ^{P. 106.}
 “ *thren*, who are joined with *yours*, have
 “ said openly, you will never have *Faith*,
 “ till you leave off running about to *Church*,
 “ and *Sacraments*, and *Societies*. Another
 “ of them has said, in his *Public Ex-*
 “ *pounding*, as many go to *Hell by Praying*
 “ *as by Thieving*. Another, I knew one,
 “ who leaning over the Back of a Chair,
 “ received a *great Gift*. But he must
 “ *kneel down* to give *God Thanks*. So he
 “ lost

“ lost it immediately : and I know not
 “ whether he will ever have it again.
 “ And yet another ; you have lost your
 “ *first Joy* ; therefore you *pray* : That is
 “ the *Devil*. You *read the Bible* : That
 “ is the *Devil*. You *Communicate* : That
 “ is the *Devil*.”

These are *some* (for I could produce many more) of the *Moravian Tenets*. And what can be more grating to a *Christian Ear*, or more shocking to the *Mind* ? what more *Impious*, than to pronounce all the *Ordinances of Religion*, Prayers, Thanksgivings, Sacraments, reading the *Bible*, &c. to be *Diabolical Performances* ? One would imagine they really believed the Dreams of those *Popish Fanatics*, who tell us, that the *Devil* has sometimes submitted to these Ordinances : that he has even persuaded People to go to *Mass and Confession* ;—has been found out singing at *Mass* among the *Monks* ;—— and (as *Madam Bourignon* relates) that the *Devil*, concealed in the Shape of a *Monk*, preached a most *excellent Sermon* on the *Joy of Heaven*, and *Torments of Hell*. But being discovered before he went off, and asked the Reason of his *Preaching so well*, gave this Reason ; that he was sure the Auditors would not be persuaded by it, and so would more effectually be *damned*.

Mr.

Mengi
Fug. Dæm.
P. 40.

M. Paris,
P. 86.

Sol. Vir-
tue,
P. 117.

Mr. *Wesley* will probably say, What is all this *to me*? Must I be answerable for the *Moravians*, against whom I have so often, and zealously, *preached and written*? And this Plea is true in a great Measure; especially since *he* and the *Moravians* quarrelled. But, *Who* at the same Time gives the *Moravians* a Box on the Ear with one Hand, and embraceth them with the other? Who first brought over this *wicked Generation*, and encouraged them afterwards? Who made a *Moravian* his own *Spiritual Guide and Confessor*? Who so highly commended them among his own *Followers*? Who so *Fanaticized* his own Followers, and gave them so many and strong *Doses* of the *Enthusiastic Tincture*, as turned their *Brains*, and deprived them of their *Senses*? Whose *Societies and Congregations* (by his own *Confession*) run over in Shoals to *Moravianism*, forty or fifty at a Time? And would they have split upon this Rock, if they had not been first *Methodists*? Who is it, that *wonders why himself doth not join them*; and can then be in the least surprized at his *Disciples* joining them? Where, lastly, is the *Spawn of Moravianism* so strongly working, as in the *Children of Methodism*?

§. 20. *Enthusiasm* being a *Thing* by no Means *inconsistent with Immorality*, and

U

frequently

frequently the immediate *Cause* of it; we may mention as another Effect of *Methodism*, its Tendency to undermine *Morality and Good Works*; and that some of its *Doctrines give Encouragement to Immorality and Vice*. Whether this be any *Impediment to Methodism*, I don't determine; but 'tis evidently an Impediment to true *Religion and Virtue*.

It would be thrusting my Sickle too much into another Man's Harvest, and doing what has been done better already by abler Hands, to shew what an ill Aspect and Influence some of their *Peculiarities and Tenets* have upon *virtuous Practice*.— Such as those *sudden and instantaneous Calls and Conversions*, which the *Methodists* are trained up to expect, and wait for in *Quietness*; whence they are naturally led to neglect the *Means of Salvation*, all gradual Improvement, and *Growing in Grace*:— The presumptuous *Doctrine of Assurances* of Pardon and Salvation, present and future; a strong Imagination and supposed Feeling of which will fill the Head with *spiritual Pride*; and induce a false and fatal *Security*, to the Neglect of future *Endeavours*.— *Impulses, Impressions, fancied Inspiration and Revelations*: which being made the *Rule of Duty*, will make them as confident in *wrong Practice*, as in *right*; and presumed upon, as certainly coming from
Heaven,

Heaven, will of Course lead them into dangerous *Errors* of Judgment and Behaviour. — That *Summit of Arrogance*, a Claim of *unfinning Perfection*, and absolute Freedom from Corruption; which is the *Privilege* of our *Redeemer alone*; and from which I may safely affirm the *Methodists* are at a wide Distance: whence those *warm Heads* which in Imagination have attained it, or are just laying hold of it, will arrive only to the most Enthusiastic *Pbrensies*; and those of a less sanguine Spirit, will be tempted to give over the Pursuit, become *desperate*, or turn *Libertines*. —

To which may be added, — that the *Followers*, perswaded that their *Teachers* speak from *God*, and are immediately sent upon *his Work*, will find little Inclination to dispute any of their *Doctrines*, or boggle at their *Examples*, how *immoral* or *unscriptural* soever. The *Mountebank's Infallible Prescriptions* must be swallowed, whatever be the Consequence, though they *dye* for it. Let us see if there be no *Danger*. The *Moravian Methodists* stand *confessedly* guilty, beyond all *Measure and Modesty*, of trampling down *Morality*; teaching *Justification by Faith alone*, not only to the *Exclusion*, but *Condemnation*, of *Good Works*; and *Multitudes* of the *Wesleyans* have been infected with the *Plague*.

4 Journ.
p. 20, 21.
22, 80.

Mr. *Wesley* often accuseth the *Moravians* “ of using *Guile*, and defending the *Lawfulness* of it; of teaching, *not to do temporal Good*, nor to attempt doing *spiritual Good*; — as not likely to come to any *true Foundation*; — grounded on a *Faith* which is *without Works*; — of saying, that good *Works* are the *greatest Hindrance* of coming to *Christ*; — and that, till *these Works* are laid aside, no *Man* can receive *Faith*.”

P. 39, 40. Among the *Societies of Methodists*, he finds “ a general *Temptation* prevail of “ *leaving off good Works*; — the poor, confused, shattered *Society had erred from “ the Faith*; — a *Woman of Deptford*, “ sent (as she said) from *God*, spoke great “ *Words*, and true; — she *ordered Mr. “ Humphreys to leave off doing Good*.”

But Mr. *Wesley* will say, “ do not the *Methodist Teachers* preach and inculcate the *Doctrine of good Works*? Have not I in particular *opposed the Moravians*, and warmly controverted this *Point*? Did not I explain *St. James*, the great *Antidote* against this *Poison*? Did I not call the *Order to leave off good Works* a *Snare of the Devil*? Do not I say, concerning the *Moravian Doctrine*, of *Faith* being the *only Commandment*, that 'tis a palpable *Contradiction* to the whole *Tenor* of the

New

New Testament, and a shameless Affirmation? &c."

All this I allow to be *true*: and that you had your *Reasons* for laying about you, and being seemingly in earnest against the *Moravians*, who have taken so much Pains to rob you of your *Authority, your Reputation, and your Disciples*. But give me Leave to shew your *Inconsistency* in the Case; and how often you have thrown *cold Water* upon the Duty of *good Works*; and in Quantities sufficient to damp your Followers *Zeal* for them; by Sentiments and Expressions of a strong Tendency to *debase their Value, and discourage the Performance*. What think we of these Words of Mr. *Wesley*? " One indeed in the Faith 3 Journ.
 " — no longer judges *Holiness* to be an P. 10.
 " outward Thing: to consist either in
 " doing *no Harm*, in doing *Good*, or using
 " the *Ordinances of God*." What think we of his throwing in those *qualifying* Expressions? " The doing Good, as 'tis P. 82.
 " called, *i. e.* the using the Means of
 " Grace, and helping our Neighbour; — 4 Journ.
 " what is called a virtuous Life. — Doing p. 11.
 " Good, or, using the Means of Grace, Plain Ac-
 " in Works of Piety *so called*, or of count,
 " Charity." Doth not all this tend to p. 4.
disparage and depreciate good Works, and to slacken the Obligation to *Performance* of them?

As

As to the *Question*, whether we are justified and saved by *Faith only*, or by *Faith and Works*; — “ Mr. *Whitefield* declares for being justified by *Faith only*; which was the more *extraordinary*, says he, because *my Friends at Oxford* had rather inclined to the *Mystic Divinity*.” [Observe by the Way, though this *Mystic Divinity* was once the *Methodists Doctrine*; yet, says Mr. *Wesley*, “ I declare in my cool Judgment, and in the Presence of the most *High God*, that I believe the *Mystic Writers* to be *one Great Antichrist*.” So that the *Methodists*, by their own Confession, were at first a *Part of the great Antichrist*.]

And however Mr. *Wesley* may have explained St. *James*, as the great *Antidote* against omitting good Works; I don't find that either *he*, or Mr. *Whitefield*, have ever cited those express Passages (Chap. ii. 14, 24.) “ What doth it profit, though a Man say he hath *Faith*, and have not *Works*? Can *Faith* save him? Ye see then, how that *by Works a Man is justified, and not by Faith only*.”

If they have any where cited these Passages, they have only *confuted themselves*. For Mr. *Wesley* affirms, that, “ the *Condition* of our Justification is *Faith alone, and not Good Works*: That the *most destructive* of all those Errors, which *Rome*, the “ *Mother*

1 Dealing,
P. 56.

See *Wesl*
4 Journ.
P. 41.

2 Journ.
P. 26, 27.

4 Journ.
P. 17.

3 Journ.
P. 75.

“ Mother of Abominations, hath brought
 “ forth (compared to which, *Transub-*
 “ *stantiation*, and a hundred more, are
 “ *Trifles light as Air*) is, that we are
 “ *Justified by Works*, or (to express the
 “ Thing a little more decently) by Faith
 “ *and Works.*”

Upon which Words give me Leave to
 make a *Remark*. Mr. *Wesley* hath told
 us, that “ the *Methodists*, (and *himself* ^{4 Journ.}
 among them) had wandered *many Years* ^{Pag. 41.}
 in the *new Path*, of Salvation by *Faith*
and Works; before God shewed them the
old Way, of Salvation by *Faith only.*”
 Whence we may observe, that during
many Years of their *Methodistical State*,
 (which was the Time too of their *highest*
Glory and Popularity) they were seducing
 their *Disciples*, according to *their own Con-*
fession, into the *most Destructive Errors*;
Errors, compared to which all the *most*
wicked and Idolatrous Parts of Popery are
Trifles light as Air.

Champion Whitefield boldly throws down
 his *Gantlet*, “ who dares assert that we
 “ are not Justified *merely by an Act* of ^{3 Journ.}
 “ *Faith*, — without *any Regard to Works* ^{pag. 2.}
 “ past, present, or to come?” But, I
 apprehend, it requires no high Degree of
Courage to assert it, after such *Authority*
 as that of *St. James*.

Again,

Again, concerning the *nice Distinction* of the *Methodists* in *doing* good Works, but not *trusting* in them; — Mr. *Wesley* mentions “ a *Contemplative Man*, whose Instructions he received as the *Words of God*; but, says he, I cannot but *now* observe, that he spoke so *incautiously* against *trusting* in outward Works, that he *discouraged* me from *doing them at all*.” And have *he*, or his *Friends*, much mended the Matter?

1 Dealing,
Pag. 44.

“ When Mr. *Whitefield* had resolved to leave off *Forms, Public Worship, and other Works*; Mr. *Wesley* advised him to *re-sume* all his *Externals*, tho’ not to *depend on them in the least*.” — When the *Moravian Brethren* say, “ ’tis *impossible* to use the *Means of Grace* (as *Church, Communion, Prayer, Scripture, &c.*) without *trusting* in them; — and if a *Man* doth not *trust* in them, why doth he *do* them?

4 Journ.
P 10, 21,
105.

Mr. *Wesley* only contends that ’tis *possible* to use them, without *trusting* in them.” And now, are not such *disparaging Expressions* (not to trust in them *in the least*, a mere *Possibility* of using them without *trusting* in them) a great *Discouragement* to the *Practise*? The plain Truth is, we cannot trust in *good Works*, nor yet in *Faith*, as the *meritorious Cause* of our *Justification* and *Salvation*: The *Sacrifice of Christ* alone is such: But we must *so far* trust in both, as the *necessary Terms and Conditions*,

Conditions; without which we cannot be saved. And when our Church asserts our being justified or saved by Faith alone, as distinguished from the *Works of the Law*, or mere moral Righteousness; it means such a Faith, as worketh by Love; Faith including good Works, or in conjunction with them. When St. Paul likewise teacheth Justification by Faith only, and not by Works; 'tis manifest that he means the *Works of the Mosaic Law*, and not the *Works of moral Duties*, or virtuous Actions. “The^{Theol.}
 “ *Works of the Law* are indeed sometimes Lect.
 “ named only *Works*. But the whole P. 184.
 “ Tenor of the Epistle, (to the Romans)
 “ and the Context, always shews those *Works*
 “ to be the *Works of the Mosaic Law*.
 “ Nay, those *Works* are not only distinguished
 “ from the *Evangelical*, which are called
 “ *Good Works*; but they are expressly op-
 “ posed to them, as Wrong to Right:—
 “ as particularly, *Ephes. ii. 9, 10. Not of*
 “ *Works*, [these are the *Works of the Law*]
 “ lest any Man should boast. For we are
 “ created in Christ Jesus unto *Good Works*.
 “ —[These are the *Works of the Gospel*.]”
 I have this from Dr. Heylin; who adds,
 “ I have judged it necessary to take Notice
 “ of an *Error*, which has been mis-
 “ chievously spread, and incautiously ad-
 “ mitted, that the *Works of the Law*, and
 “ *good Works*, are the same.”—

What is otherwise Matter of Controversy, seems to me either *wrangling about Words*, or paving the Way to *dangerous Delusions*. In the mean Time, 'tis something strange (if among *Methodists* and *Papists* any thing can be *strange*) that after so many and unanswerable *Writings* of our *Divines* against the *Merit* of good Works, we should be charged with setting *too high a Value* upon them; and that the *Methodists*, who, in Agreement with *Papists*, talk of arriving at *Perfection*, and an *unsinning* State, should so *undervalue and disparage* them:—unless they mean a *Perfection destitute of good Works*.

We might produce various *Instances of Enthusiasts* among *Papists*, &c. such as those *Mendicant Fryers* the *Fratricelli*, the *Alumbrado's* or *Illuminati of Spain*; who were stiff Maintainers of *Perfection*; in which Situation they were *above Ordinances of Church or State*, above the Exercise of *moral Virtues*: looked on *natural Inclinations* as *indifferent Things*; and so deemed *unclean Mixtures as no Sins*. 'Tis to be hoped not many of our *Methodists* will be carried to these Lengths. But they may be put in Mind of Bishop *Stillingfleet's* Words; “ 'Tis an easy Way of Salvation, “ if no more were required to Men's Happiness but a *Fancy and strong Opinion*, “ which they will easily call *Believing*.— “ Such

“ Such as make *no other Condition of the*
 “ *Gospel but Believing*, and will scarce
 “ allow that to be called a *Condition*, ought
 “ to have a great Care to keep their *Hearts*
 “ *founder than their Heads* : for their only
 “ Security will lie in this, that they are
 “ *good*, though they see no *Necessity* of
 “ being so. And such of all others, I
 “ grant, have Reason to acknowledge the
 “ *Irresistable Power of Divine Grace*,
 “ which enables them to *obey the Will*
 “ of God against the Dictates of their own
 “ *Judgments.*” There may be *Reason* for
 some such *Caution* ; when, besides the
Peculiarities in the *Methodists* Notion of
Faith, they talk with such *Contempt* of
 “ your Workers, and good Livers ;” while
 they have *good Hopes of Persons of a pro-*
fessedly wicked and debauched Life. They
 have told us, “ how apt the *Devil* is to
 drive Men into *Extremes* ;” they know
 from *Nature and Experience* that *one Ex-*
treme begets another ; and thence infer,
 that, one Time or other, *immoderate Vi-*
ciousness will rebound into their *Enthusiastic*
Madness.

To proceed. Without insisting, as an
 Encouragement to Sin, on Mr. *Wesley's*
 Description of “ the State of those who ^{4 Journ.}
 have *Forgiveness of Sins*, but not a clean ^{P. 35, 36.}
Heart, even a *Heart desperately wicked* ;—
 yet need not *doubt, or fear* :” — Let me

3 Journ.
P. 78, 79.

insert here a pretty remarkable Passage of his ; which, though perhaps not any *Obstruction to Methodism*, is evidently so to *Religion, and a good Life* : “ I heard a *Sermon*, wherein it was asserted, that
 “ our Repentance was not Sincere, but
 “ Feigned and Hypocritical, 1st, If we re-
 “ lapsed into Sin soon after repenting :
 “ Especially if, 2^{dly}, we did not avoid all
 “ Occasions of Sin ; or if, 3^{dly}, we relapsed
 “ frequently ; and most of all, if, 4^{thly}, our
 “ Hearts were hardened thereby.” One
 would think this no bad *Divinity* : but
 it seems not a Word of it is true. For he
 adds, “ O what a *Hypocrite* have I been
 “ (if this be so) for near *Twice Ten Years* !
 “ but I know it is not so.” He is at
 Liberty to speak for *himself* ; but, I apprehend,
 has no Authority to include *every one* ; notwithstanding his *Positiveness*. “ I
 “ know every one under the Law is even as
 “ I was. Every one when he begins to
 “ see his fallen State, and to feel the
 “ Wrath of God abiding on him, relapses
 “ into the Sin that most easily besets him,
 “ soon after repenting of it. Sometimes
 “ he avoids, and at many other Times
 “ cannot persuade himself to avoid the
 “ Occasions of it. Hence his Relapses are
 “ frequent, and of Consequence his Heart
 “ is hardened more and more. And yet
 “ all this Time he is Sincerely striving
 against

“ against Sin.—Nor can he, with all his
 “ *Sincerity*, avoid any one of these *four*
 “ *Marks of Hypocrisy*; ’till being *Justi-*
 “ *fied by Faith*, &c.”

Strange Account of the Progress into *Methodism*, and its *peculiar* Notions of *Faith*, &c! — Strange *Agreement* and *Consistency* of *Sincerity* with relapsing *soon*, relapsing *frequently*, not avoiding the *Occasions* of Sin, and with *hardening the Heart more and more*: all without any Danger of *Hypocrisy*! Near *Twice Ten Years*! (and God knows many more our *Casuiſt* may grant) a *fair Allowance* for continuing in this *Sincere, hardened State*! All *necessary* and *unavoidable*! Those *Gentle Confessors the Jesuits* could scarce have granted *Salvation* upon easier Terms. Have no Doubt or Fear, *ye Methodists*, though for such a Length of Years ye have an *evil and unclean Heart*. Remember your *Teacher’s Words*, “ *Was there ever so pleasing a Scheme?*” Pleasing indeed, *thus* to be going into *Perfection*, *thus* to be *Assured of Salvation*!

Hear again a more *particular Instance*, with Respect to the *Holy Communion*. “ *No*^{4 Journ.} *previous Preparation*, says Mr. *Wesley*, *no*^{P. 46, 47.} *Fitneſs* is required at the *Time of Communicating*, but a Sense of our State, of our utter Sinfulness and Helplessness: Every one who *knows he is fit for Hell*, being just fit to come to *Christ*, in this and
 all

all other Ways of his Appointment." What a *pleasing*, and yet how *Incomparable* a *Comment* is this upon St. Paul's Direction for a Man to *examine himself* in order to receive *worthily*: and not to receive *unworthily*, which is *eating and drinking Damnation to himself!* But hold: let us hear Mr. Wesley's *Reason against any Preparation*: "Because we come to his Table, not to *give* him any Thing, but to *receive* whatever he pleases to give." A most excellent *Illustration* by this *strict Churchman* of the Words in our *Communion-Service*, "Here we *offer and present unto Thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto Thee!*"

Surely this may justly be *compared* with that *Popish Doctrine*, that the *Efficacy of the Sacrament* is produced, as it were, by a *Charm, ex opere operato*, i. e. from the *mere doing of the Work*, without any *REGARD to the Fitness of the Receiver*. It perfectly accords with that of their bold *Champion Gregory de Valentia*, who affirms, that "*Contrition* (a *Sorrow for Sin* proceeding from the *Love of God*) is not necessary towards receiving the *Benefit of the Sacraments*: but rather *binds* it; and that it would be absurd to require it."—

Vol. IV.
P. 1557.

De Pœnit.
lib. 8.
cap. 4.
no. 26.

And that of *Morinus*, "That the Excellence and Prerogative of the *Evangelical Sacraments*

Sacraments above the Legal shines out principally in this, that the *Evangelical* have delivered us from the *most grievous Yoke of Contrition and the Love of God.*" Oh! How good a Thing is the *Concord of Brethren?*

Again. Mr. *Wesley* has taught us, that *Infirmities are no Sins.* An Assertion something strange from one who hath so strongly affirmed, "that our *whole Heart* is altogether corrupt and abominable, and consequently our *whole Life*: — *all our Works*, the most specious of them, our Righteousness, our Prayers, needing an *Atonement* themselves: — all our Works and Tempers *evil continually* —" But my Objection to it is, that 'tis a *Loop-hole* to creep out of every *Moral and Religious Obligation.* By Means of this Doctrine Mr. *Whitefield* easily got rid of his Word and Promise; "He said, That Promise was *only an Effect of human Weakness*; and he was now of another Mind."

The same *Excuse* will serve on all Occasions; especially in Sins which more easily beset this *Seēt*, not very remarkable for the *Gift of Chastity.* Their Famous *Methodist-Teacher at Salisbury* (whom I mentioned before, Part I. Page 71.) was indeed *above* making this *paltry Excuse*; above the *sneaking Submission* of Remorse and *Repentance*, for his *Adulteries.* Being
detected,

detected, he preached publickly in Defence of Plurality of Women, under the Name of Wives. And instead of taking Shame to himself, hath in a Shameless Manner Printed and Published his Infamous Justification of Bigamy: Which Treatise (such is his Modesty) he disperseth about, to my certain Knowledge, with his own Hand.— A Treatise, not putting in any Decent Plea for the Lawfulness of having a Multiplicity of Women; but audaciously Condemning the Defenders of the Matrimonial Contract between one and one, as “weak and wicked Men, Traytors to God, guilty of egregious Folly and Falshood,—of a Religious Madness,—the most horrible Delusion that the Devil and his Emissaries can propagate.”

At this Rate, if this *New Breviary secundum usum Sarum* should get Ground, the *Methodist-Teachers* may soon be as generally Scandalous, as they have wished, and prayed. We shall hence conceive no very favourable Opinion of their *Love-Feasts, and Nocturnal Meetings*: We shall be convinced what Sort of Men are too well acquainted with the *weak Side* of human Nature, in more Senses than one: And all of us should attend to “*Christ’s Prediction and Warning* concerning the *False Prophets*, who (if possible) should deceive the very *Elect*. *Wherefore, if they say unto you, behold he is in the Desert, go not*

not forth: behold he is in the Secret Chambers; believe it not."

Many *Authors* have shewn a *natural* Connection between *Enthusiasm* and *Impurity*. And 'tis observable in *Fact*, that a *Multiplicity of Wives*, and promiscuous Use of Women, has been the *Favourite Tenet* of most *Fanatical Sects*: — The *Nicolaitans*, *Gnostics*, *Montanists*, *Valentinians*, &c. Some of whom have maintained it not merely as *Lawful*, but as *necessary to Perfection*: — It was the grand Allurement to embrace *Mahometism*: — Was the professed Doctrine of modern *Enthusiasts*; as *John of Leyden*, *David George*, &c. who warmly taught that no Man was *confined to one Woman*; but that Procreation was a *free Thing*, in common to all that are *born again*, or *regenerated by the Spirit of David George*: — Was zealously inculcated and defended in *Print*, as well as exemplified in *Practice*, by *Mr. Lacy*, so famous among the *French Prophets*; whose *Mantle* has been taken up by *W— H—*. And all of them were fond of employing the *Sex* as their *Emissaries*, to prepare the Minds of their *Acquaintance* for *Conversion*.

Dr. More.
Enthuf.
Sect. 34

How the Case stands in *Fact*, as to the Number of *Converts* among the *Methodists*, and *real Reformation of Life* to the certain and known Duties of the *Gospel*, is Matter of difficult Determination. But, from

Y

what

what *Enquiry* I can make, there is no Reason to think them better, for the Generality, than their Neighbours. Superstitious Zeal for *Trifles, unscriptural Peculiarities*, high Flights in *Words*, and Boastings of *Perfection as promised to all*, and the like ; — of these there is no Want. But when we consider their black Art of *Calumny*, and various Kinds of *Uncharitableness* in a high Degree ; their excessive *Pride and Vanity* ; their *Scepticisms, Doubts and Disbeliefs of God and Christ* ; their *disorderly Practices*, and Contempt of *Authority* ; their *Divisions*, Confusions, bitter Envyings and inveterate Broils among themselves ; *Coolness*, at least, for good Works, and uncommon *Warmth* for some very bad, &c.—Of these likewise there is no Want.

If we take Mr. *Wesley's* own Account, it falls very short of any *Considerable Reformation*. He owns “ among them Sinners of every Kind ; and the great *Stumbling-block* by them that *say and do not*. Such I take for granted, says he, will be among us, altho' we purge them out as fast as we can ; Persons that *talk much* of Religion, that *commend the Preachers*, perhaps are diligent in *bearing them* ; read all their *Books*, and sing their *Hymns* ; and yet *no Change* is wrought in their Hearts. Were they of old Time as
“ *Lions*

“ *Lions* in their Houses? They are the
 “ same still.— Slothful, intemperate, trick-
 “ ing or dishonest, over-reaching or op-
 “ pressive? *The Ethiopian bath not changed*
 “ *his Skin.* Were they (in high Life)
 “ delicate, self-indulgent, fond of *Trifles*
 “ or their own dear Persons? *The Leopard*
 “ *bath not changed her Spots.*—Others, in
 “ whom there was a *real Change.* But it
 “ was only for a *Season.* They are now
 “ turned back, and are *twofold more the*
 “ *Children of Hell than before.*”

Whence we may infer, that our *New*
Reformers have made but a slow and slight
 Progress in the *real Reformation of Man-*
ners. We read that “ the *Devil* finding a
 certain *Jesuit* to have an *Intimate Com-*
munication with God, endeavoured to cool
 his Zeal by throwing a *Bucket of Water*
 upon his Head through the Roof of the
 House.” But whatever Occasion *Some* of
 our *Methodists Ardors and Peculiarities*
 may have for *Water,* the *Devil,* I am per-
 swaded, will not be fond of bringing his
Bucket; and their *Zeal for good Works*
 having no Need of a *Cooler,* he may save
 himself the Trouble. ’Tis well, upon the
 whole, if they are not rather *Hinderers*
 than *Promoters* of *Morality and Virtue.*

Their Friend *Madam Bourignon,* who
 was engaged in such another *Project,* not
 only confesseth her *frequent Relapses* into
 Sin;

Solid
Virtue,
P. 178,
125.

Sin; but the *little Good*, or rather *much Harm*, all her Instructions had done: “ I exercised myself about *nine Years* in teaching the Ignorant, without *profiting* any Thing in the Salvation of their Souls. On the *Contrary*, I had the Dis-
satisfaction to hear some of them say, to whom I had shewn the *Christian Doctrine and Virtues*, That they could *now do greater Evils*, than they could do before; because *now* they could cover their Wickednesses with *feigned Virtues*; which they could not do before they learned to *talk of Virtue*.”

§. 21. There is however Reason to believe that the *good Work of Popery* is carrying on, from some of their *Tenets and Practices*; over and above their *Stringing one Extravagance upon another*, in *Conformity with the Papal Fanatics*; which hath been evidently shewn through the whole *Comparison*.

To this Purpose it might be remarked (what is manifestly true) that in their several *Answers and Defences*, a Strain of *Jesuitical Sophistry, Artifice and Craft, Evasion, Reserve, Equivocation, and Prevarication*, is of constant Use. But to *wave* this; — “ When a *Methodist* was receiving the *Sacrament*, God was pleased, (says Mr. *Wesley*) to let him *See a Crucified Saviour*;

3 Journ.
P. 16, 17.

Saviour; he saw the Fountain opened in his Side." — "How often (says Mr. *Whitefield*) at the *Early Sacraments* have we seen *Jesus Christ Crucified*, and evidently set forth before us?" Upon this I asked, "Whether this did not encourage the Notion of a *real Corporal Presence* in the *Sacrifice of the Mass*; and was not as good an Argument for *Transubstantiation*, as the several *fleshy Appearances* produced by the *Papists*?" To which I now add, that Mr. *Whitefield* mentions only *particular Times and Places*, when "the *Sacraments* were thus *exceeding awful*. It was at *Cripplegate, St. Anne's, and Foster-Lane*, and *early*, when they saw *Jesus Christ Crucified, evidently*." Which implieth, that they had not the Favour of this evident Corporal Sight of *Christ* at *other Times, and Places*; though they must have received the *Sacrament* frequently at many Places besides.

Further
Dealing,
p. 22.

Ibid.

And this perfectly tallies with the *Papists*; who had not *always* a View of the *Corporal Presence* in the *Mass*; but only at *Some Places*, as a *particular Favour*, on *special Occasions*; as to confirm the Doubtful, convert the Unbelieving, &c. Thus St. *Teresa* says, that in a "particular *Monastery*, the building whereof she had *negotiated with God*, — among other Favours to *herself and Society*, was the perceiving

Life,
Vol. II.
p. 255.

ceiving the *Person of Jesus Christ in the Sacrament*, so as to perceive *visibly* his *Corporal Presence*; so generally and ordinarily, that we found the *Blessed Sacrament never* had wrought such an Effect upon us in *any Place, as here.*"

We may see in *Mr. Wesley's Writings*, that he was once a *strict Churchman*, has gradually *relaxed*, put on a more *Catholic Spirit*, tending at length to *Roman Catholic*. People of *every Communion* are among his *Disciples*; and he somewhere rejects with Indignation any Design to convert others *from any Communion*: and consequently *not from Popery*. On the Contrary, we find no small *Tendency to it*. For Instance, *By Praying for the Dead*. — In his *Prayers for every Day in the Week*, we have these Words, " Lastly, I commend to thy Mercy the Souls of all that departed this Life in thy true Faith and Fear." This Doctrine, 'tis true, is of pretty early *Antiquity*: (I think *Tertullian*, a *Montanist*, is the first that mentions it :) but it was not made an *Article of Faith* till the *new Papistical Creed* was invented. And *Mr. Wesley*, (who tells us that " some Popperies of the *Roman Church* were in some Measure countenanced by *Antiquity*") should have never countenanced a Doctrine which is the *Foundation of Purgatory*; which has introduced *Idolatry*,

try, and from praying *for* the Dead brought *Bigots* to pray *to* them. He should not propagate one of the *Favourite Manchester-Doctrines* of Mr. Deacon, leading Men *certainly into Jacobitism, and probably into Popery.* He should not teach People a Doctrine, which has no Manner of Foundation in *Holy Scripture*; void of *Precept and Example* from the *Oracles of God.* Especially as he is so ready to appeal, at other Times, “*to the Law, and to the Testimony* :”—and has declared again and again, that the *Word of God* is his *only* Answer to Church,
Rule : p. 38.

“ Not even a Word or Look
 “ Do I approve or own,
 “ But by the Model of thy Book,
 “ Thy Sacred Book alone.”

By *Private Confession.* — “ ’Tis one of ² Journ. their *Fundamental Rules* in their *Bands,* P. 17, 18. that every one speak as freely, plainly, and concisely as he can, the *real State of his Heart,* with his several *Temptations and Deliverances*; — using *no Kind of Reserve* : — with the *Faults* they have committed in *Thought, Word, and Deed,* and the *Temptations* they have felt: — to answer to as many *searching Questions* Plain Acc. P. 17, 18. as may be.” And what a Scene is hereby disclosed? What a filthy *Jakes* opened; 8 when

when the *most searching Questions* are asked, and answered, *without Reserve*? Such indeed, as have made *Papish Confessors*, the *Jesuits* especially, *scandalous* through the *World*, — but at the same Time *powerful*, and getting it under their Girdle by a Knowledge of all the Secrets of the Heart.

Plain Acc. Mr. *Wesley* to this will reply, “ That the
 P. 18. “ only *Papish Confession* is, the *Confession*
 “ made by a *single Person to a Priest* : —
 “ whereas that *we* practice is, the *Con-*
 “ fession of several Persons conjointly, *not*
 “ to a *Priest*, but to each other.” And
 will Mr. *Wesley* abide by this, and freely
 answer a *Question*; in Answer to what has
 been affirmed in Print? “ After private
 Confessions taken in their *Classes*, or *Bands*;
 are not *Reports* made to Mr. *Wesley*? Are
 no *Delinquents*, Male and Female, brought
before him separately, and *confessed by him*? ”
 And again, doth not something of this
 Nature appear by his own Words else-
 where? “ Here are *Seven Thousand Per-*
 Farther Appeal, “ sons (perhaps somewhat more) of whom
 P. 113. “ I take Care, watching over their Souls,
 “ as he that must give Account. In
 “ order hereto it lies upon me (so I judge)
 “ at the Peril of my own Salvation, to
 “ know not only their Names, but their
 “ *Outward and Inward States, their Diffi-*
 “ *culties and Dangers*. Otherwise how
 “ can I know how to *guide* them a-
 “ right?”

“ right? &c.” What *wicked Uses* have
 been made of this *Engine* by *Popish Guides*,
 made necessary under Pain of *Damnation*, I
 need not say: and shall only transcribe an
 Account from *Matthew Paris*, concerning P. 693—
Edit.
1740.
 the *Franciscans*, or *Fryers Minors*, the
Itinerant Spiritual Guides of those Days.
 “ They procured from *His Holiness the*
 “ *Pope* the Privilege of *Preaching*, hearing
 “ *Confessions*, and enjoining *Penances*, in
 “ *England*; to the great Injury of the
 “ *Parochial Ministers*: — Persons worthy
 “ of this *new Privilege*, as being raised
 “ up by the Lord, and not seeking their own,
 “ but the Things of *Jesus Christ*. The
 “ *Itinerants*, flushed and exalted hereby,
 “ demanded to *Preach and Confess* every-
 “ where, without Contradiction; and to
 “ be received as *Angels of God*: They
 “ saucily and impudently proclaimed the
 “ *Established Clergy* to be *blind Leaders*
 “ of the *Blind*; and say to the People,
 “ Come to us, who are able to distinguish
 “ *Leprosy from Leprosy*; to whom arduous
 “ *Difficulties*, and the *Secrets of God* have
 “ been revealed. Hence *Men and Women*
 “ lost all due Respect for their *Proper*
 “ *Pastors*; and going to one of these
 “ *Rambling Fryers*, whom perhaps they
 “ might never see more, confessed all to
 “ them without Shame or Blushing. By
 “ these Means *Sin* more copiously abound-
 Z “ ed;

“ ed; and the *Itinerants* grew excessively
 “ *Imperious and Insolent.*”

Another *Tendency to Popery* appears, by the Notion of a *Single Drop of Christ's Blood being a Sufficient Atonement for the Sins of the whole World.* For however *pious* this may seem; 'tis absolutely *False*, and *Papistical. False*; and betraying a *Fundamental Ignorance* of our *Redemption*: because it was the *Sacrifice* of the *Death* of *Christ* that procured our *Remission* and *Atonement.* And *Papistical*; being broached by a *Pope*, and for a *wicked Purpose.* Mr. *Wesley* tells of a *Methodist*, who “ *knew, and was sure, that if he had all the Sins of the World laid upon him, one Drop of Christ's Blood was sufficient to atone for all.*” Which *Doctrine* comes from *Pope Clement VI.* in order to fill his *Magazine of Pardons and Indulgencies.* We have the whole in the *Papal Canon Law. Extrav. Com. Lib. V. Cap. 2. Unigenitus.* “ *The Son of God, though a moderate*
 “ *Drop of his Blood would have sufficed*
 “ *for the Redemption of all Mankind,*
 “ *yet shed the whole.* That therefore the
 “ *Remainder of his Blood [all above that*
 “ *Drop] might not be unprofitable, vain*
 “ *and superfluous, it was left as a Treasure*
 “ *to the Church.—Which Treasure Christ*
 “ *did not hide in a Napkin, or in a Field;*
 “ *but committed it to St. Peter the Key-*
 “ *keeper*

“ *keeper of Heaven, and to his Successors*
 “ *Christ's Vicars on Earth, to be disposed*
 “ *of for the Remission of Sins. To which*
 “ *Heap of Treasure the Merits of the*
 “ *Blessed Mother of God, and of all the*
 “ *Elect, from the first Just Man to the*
 “ *last, are known to make a considerable*
 “ *Addition.*” You see upon what *Founda-*
tion are builded the *Popish Doctrine of*
Merit, and Market of Indulgencies.

Of a like *Tendency* is Mr. *Wesley's* con-
 temptuous *Treatment* of *Right Opinions* ;
 or *Orthodoxy* ; which imports a right and
 found Judgment in Matters of *Doctrine*
 and *Belief* in the *Gospel-Institution*. He
 expressly says, “ 'Tis a Point we chiefly Plain Acc.
 “ *insist upon, that Orthodoxy, or Right* P. 4.
 “ *Opinions, is, at best, but a very slender*
 “ *Part of Religion, if any Part of it*
 “ *at all.*” The plain *Consequence* where-
 of is, that teaching and believing the *Fun-*
damental Errors of Popery, as Transub-
stantiation, Worship of Saints and Images,
 with the whole *Train* of their *Abominations*
and Idolatries,—are of *very little Moment,*
 if of *any*. And he speaks very *favourably*
 of these Points, by telling us, “ that in 3 Journ.
 Comparison of preaching *Justification by* P. 75.
Faith and Works, all the Errors of Popery,
Transubstantiation, and a hundred more,
 are *Trifles light as Air.*” Such a strange
Extenuation of the most *Antichristian*

Sorceries, reducing them almost to a mere *Nothing*, we find to be the *Effect* of a tenacious *Contention* for *Methodistical Fancies*.

Life. Again. The *Methodist-Doctrine of Impressions and Assurances*, &c. holds equally for *Papal Enthusiasts*; many of them, particularly the *Heaven-taught Teresa*, having affirmed from the same Force of *Imagination*, “that they could not possibly have a greater *Certitude* of any one Thing than of the *Truth of the Popish Religion*.”

Life of Teresa, Vol II. p. 158. Their *Sudden and Instantaneous Conversions* stand upon the same Footing with the *Popish*. “One *Donna Catharina* being intent on a good Match, but casually casting her Eyes on a *Crucifix*, presently the *Lord* totally changed her:—and she retired into a secret Place to pray; where the *Devil* exercised her with notable *Delusions*.”

I shall mention but one more Thing (except what properly belongs to my *Third and last Part*) of a *Methodistical Tendency to Popery*; which is, the *Recommendation of Popish Books*. Many such have of late Years been Printed in *England*, for the *Use of Catholics*, and *Conversion of Heretics*: which (as if by *Compact*, or *Sympathy with Methodism*) are stuffed with *Aridities, Desolations, and Desertions; Feelings and Assurances; Joys, Raptures, Visions; Communications*

munications with the Deity, Inspirations, Miracles, &c. But I shall confine myself to one or two, recommended by Mr. Wesley. One is, *The Life of Mr. de Renty*; of which Mr. Wesley hath made and Published *An Extract*, for the Benefit of his Followers. I have not seen his *Extract*: but by perusing the *Life itself*, I can easily discern the *Reasons* of its high Degree of Favour. For Mr. de Renty (a Frenchman of Quality) had a strong *Tincture of the Enthusiastic Spirit*. “He hated a Coach, Pag. 25. and used to travel on *Foot*.—In his Way towards *Perfection*, in the Morning he takes *Holy-Water*, goes to the *Virgin’s Chapel*, places before him an *Image of the Virgin* holding her *Son*, as the *Lady of the House*; kisses the Earth before her; and prays, *Monstra te esse Matrem, shew that you are a Mother*; devotes himself and Family to *her Service entirely*; pays his Pag. 26. *Devoirs* to St. *Joseph* and *Teresa*:—Goes forth whither *God directs*;—prays for the *Dead*;—leaves his *Breviary*, and *all Forms*; because they would be a *Hindrance* to his coming to *God*:—has *great Infidelities*, and sees nothing but *Vice and Sin* in him:” —yet declares, “I bear in me Ordinarily a *Plenitude of the most Holy Trinity*:—By a *Love of God* I enter into a *Heat*, and into a *Fire*, and even to my Fingers Ends *feel* that all within me speaks for its *God*.
 Again,

- P. 29. Again, I have *nothing sensible* in me, and
 P. 38. fall into my own *Nothingness*."—He wears
 an *Iron Girdle* with a double Rank of
long Prickles, a *Bracelet* of the same, con-
 tinually on his *Breast a Crucifix*, set with
 P. 66. *sharp Nails entering his Flesh*.—"I should,
 says he, have great Pleasure, if it were
 permitted me, to go *naked* in my Shirt
 through the Streets of *Paris*, to make
 myself *disesteemed*, and taken for a *Fool*. God
 sometimes giving to *Holy Souls* Thoughts
 and Desires, so raised above the common
 Pitch of human Reason, as to seem *Ex-*
travagant: As before in our *Founder St.*
Ignatius."
- P. 143. By *Prayer*, he *cures Diseases* the most
 desperate and extraordinary, with *unlikely*
Remedies:— is very diligent in *Converting*
 P. 167. *Protestants to Popery*:—in Prayer is shewn
 from God of an Employment designed for
 him in the *Indies*.
- P. 172. A *Lady* discoursing with him about pro-
 curing *Relief under great Pain*, and find-
 ing no Comfort from him, immediately
 she throws herself on her *Knees*; and af-
 ter Prayers, she no longer sees *Mr. de Renty*,
 but in him our *Blessed Saviour*, shining
 with great *Splendor*, and saying, "*Do*
what my Servant directs thee:" which
 Words, at that very *Instant*, had such an
 Effect, that her *Pain vanished*, and she
 was filled with God, and *Converted*.

He

He could penetrate into the *Inward Re-* P. 198—
cesses of the Conscience, and discover Peo-
 ple's *Secrets*;—could speak *Words In-*
spired at that very Hour;—was *Inspired*
with great Certitude what was God's Will.
God resided, spake, and acted in him.—God P. 218.
unites his Soul to himself, admits him to
 the Communion of the *Blessed Virgin,*
Saints, and Angels.—One Day, by the P. 225.
 singular Bounty of God, he had a *View of*
his Divine Majesty, of John Baptist, and
Sister Margaret, clearly represented.—The
Infant Jesus Reveals to Sister Margaret, that
Mr. de Renty should thence-forward be
 guided by the *Spirit of his Infancy*, and
 that *He* was descending to be his *Light.*—
 After the *Communion* he sees, by an *En-* P. 230.
lightening, our Saviour entire, i. e. all his
Mysteries from his Incarnation to his State
of Glory.—“The Divine Goodness (faith P. 242.
 he) worketh in me what I am not able to
 express. *I possess even the Blessed Trinity;*
 and find distinctly in myself the *Operations*
of the Three Divine Persons.—*I possess the* P. 299.
Holy Trinity with a Plenitude of Verity and
Clearness;—'tis a most real *Sight of the*
Trinity.

I was never so *lumpish*, both in Body P. 280.
 and Spirit, as upon the *Festival of the*
Blessed Sacrament: Present at Service, Pro-
cession, Mass, Communion; but like a very
Beast, senseless (others too affected with
 the

the like *Stupefaction*) 'till I prayed before a *Crucifix*.——Was *instantly cured* of a *Rheum* by going in a *Procession*, with Men and Women *following Christ with lighted Torches*.”

- P. 194. He mentions some *pious Souls*, who receive great *Consolations*, and *taste ravishing Delights*;—but the *Devil* deceives them by these *Gusts*. Though at other Times they suffer many *Tempests and Inward Tumults, Desertions, and Aridities*.—*Divine Love* produceth the same Effects in the *Soul*, which *Drunkeness* does in the *Body*; *Mirth, Loss of Reason, and Oblivion of all Things*.—*Obscurities, Desertions, &c.* being better than *Gusts* of Joy and *Consolations*;
- P. 298. therefore he was *dead and annihilated to all Gusts of Devotion, to all sensible Graces and Consolations*, of which our *Love-sick Souls* are so greedy.—Very few, who are not *Infected* with this *Itch*.—Lastly, he says,
- P. 309.—“*Hell itself should be my Paradise, if God devoted me thither*.”

Francis of Sales, a *Canonized Saint*, is another *Papist* much commended by Mr. *Wesley*; and “who, he doubts not, is in *Abraham's Bosom*.” Why he is the *Methodists Bosom-Friend* may easily be seen by looking into his *Life*, published in *English* about twelve Years ago. “He put himself under the *Protection of the Blessed Virgin*; and was zealous in *Converting Heretics* :

Heretics :—was coming over into *England*, to make a Convert of King *James I.* of whom there was great Hopes; but sagaciously found out, it was *not God's Time*.—He was [like *Mr. Whitefield*] a great Admirer of *Castaniza's Spiritual Combat*; and has many *Combats with the Devil*.—Had his Fits of *Joy and Tranquility*; but succeeded by *Darkness and Sadness, a Dryness, and even Distrust of all Truth*; which he imputes to *Satan*, who would persuade him that *God had decreed his Damnation*.—Hence he is seized with all the *Terrors of Hell*, after being flushed with the Hopes of *enjoying God*:—and is cast into such a *deep Melancholy*, that nothing in Nature could raise him;—he sunk under the Load, had the *Jaundice* from Head to Foot,—could neither eat, drink, or sleep,—*Despair* in his Look,—sharp *Pains* in Mind and Body.

But the *Blessed Virgin* gained his *Recovery*: for, the *same Moment* he ended a *Prayer to her*, he felt the *Removal* of the *Weight*.—But afterwards his *Blood was so heated*, that he fell into a *Fever and Dysentery*.

He *Converted Seventy-two Thousand Heretics*.—*Miraculously cures a Madman in a Moment*; cures many of the *Tooth-ach, Cholick, &c.* in a *Moment*.

Has a *Vision* of an *Order*, of which he was to be the *Founder* : — particularly admires the *Order and Method of the Jesuits*, whose *Holy Founder* omitted not the least Thing that might nourish *Piety*." Hence probably Mr. *Wesley* might learn " what good *Order* there is even in a *Society of Jesuits*."

Such are the *Persons and Lives* recommended to the *Methodists* : which help to carry on my *Parallel* ; and greatly contribute to the Service of *Popery*. Whether Mr. *Wesley* had inserted any of the *proper Doctrines of Popery* in the former of these *Lives*, or *Published the latter*, — I am perfectly ignorant. But his *Followers* will naturally conclude, that such a *Religion* can't be very *bad*, which nurseth up such devout *Saints* ; which breathes such a *true Spirit of Methodism*. They will entertain a *favourable Opinion*, if not a *high Esteem*, of a *Communion* (the *Jesuitical Part* of it especially) where they find the *Genuine Character*, in so many Particulars, of their own *Dispensation* ; so many *Extravagant Flights and Fancies*, such *Miraculous Cures by the Blessed Virgin, and other Saints*, such *Affurances, Ecstacies, Visions, Divine Communications* ; together with such *Temptations, Infidelities, Despairings, Hellish Torments*, and other *Pangs of the New Birth*. This, I think, will be the *natural Tendency*,

dency, when the *Heat of the Brain* hath scorched up their *Judgment*.

The Charge of some of the *angry Moravians* against Mr. *Wesley and Brother* for *Preaching Popery*, is what I don't lay any *Stress* upon. And I allow that Mr. *Wesley* hath *disclaimed Popery* several Times; particularly "its *Distinguishing Doctrines*, as summed up in the *Twelve Articles* which the *Council of Trent* added to the *Creed*." And then he asks, "who can find the least *Connection* between any of these " and the *Doctrines of the Methodists*?" Some *Connection* hath been shewn through this whole *Comparison*. Nor can there be any *Security* against all *Popish Errors*, while Pretences to *Special Revelations, Ecstasies, Impressions, Miracles, &c.* are in *Vogue*. For I can easily shew, how all the *Distinguishing Doctrines of Popery* have been *Introduced*, and received a *Sanction*, by the same *Fanatical Pretences*. And he will be pleased to remember, that *Jesuits*, and other *Roman Emissaries*, have often mingled, and been the *Ringleaders*, among our *Enthusiastic Sectaries*; loudly exclaiming against the *Pope*, and pretending to *Purity and Reformation*. He knows we could produce *divers Instances*. At present a *single Instance* shall suffice. 'Tis to be seen in other *Books*: but I take it out of *Foxes and Fire-brands*, Page 7—.

“ In the Year 1567, the 9th of *Elizabeth*, one *Faithful Commin*, a *Dominican Friar*, a Person generally reputed a zealous *Protestant*, much admired and followed by the People for his *seeming Piety*, but more particularly for *inveighing* in his Pulpit most bitterly against *Pius V.* then *Pope*, was *Accused* of being an *Impostor*, and *Examined* before the *Queen* and *Privy-Council*, by *M. Parker Archbishop of Canterbury*. Part of his *Examination* is as followeth :

Archb. *Faithful Commin*, of what Profession art thou ?

F. Com. Of *Christ's Order*.

Archb. Were you ever *Ordained* ?

F. Com. Yes, I *was* *Ordained*.

Archb. By whom ?

F. Com. by the *Cardinal*. (Meaning *Poole*.)

Archb. Had you not other *Certificate* under any of the *Bishops Hands*, since the *Reformation*.

F. Com. Not any.

Archb. Wherefore would you dare to *Preach*, having not got a *License* under some of our *Bishops Hands* ? How shall we be assured that you are not of the *Romish Church* ?

F. Com. There are several have heard my *Prayers* and my *Sermons*, and can testify that I have spoken against *Rome*, and her
Pope,

Pope, as much as any of the *Clergy* have, since they have fallen from her: I wonder therefore why I should be *suspected*.

Archb. By your Answer, Mr. *Commin*, I perceive you would have *any one Preach*, so that he spake but against the *Pope* in his Sermons.

F. Com. Not *every one*, but he whose *Function* it is, and he who *hath the Spirit*.

Archb. What *Spirit* is this you mean?

F. Com. *The Spirit of Grace and Truth*.

Archb. But is *this Spirit* that is in you either the *Spirit of Grace*, or *Truth*, that doth not comply with the Orders of the *Church*, lately purged and cleansed from *Schism and Idolatry*?

F. Com. Therefore I endeavour to make it *Purer*, as far as *God* permits.

Archb. How do you endeavour to make the *Church Purer*—?

F. Com. I endeavour it, when I pray to *God* that he would *open the Eyes* of Men to see their *Errors*: and several have joined with me when I have Prayed among them: and I have both given and taken *The Body of Christ* to those of *tender Consciences*, who have assembled with me in the *Fear of the Lord*.

Archb. By your Words then you have a *Congregation* that follows you.

F. Com. I have.

Archb. Of what *Parish*, and in what *Diocese*?

F. Com.

F. Com. Neither of any *certain Parish*, nor in any *certain Diocese*.

Arch. Where then, I pray?

F. Com. Even in the *wide World*, among the *Flock of Christ* scattered over the whole Earth.

Queen. Your *Diocese* is very large, *Mr. Commin*.

(*The Witnesses were then called in, and examined.*)

Queen. *Mr. Draper*, what have you to say to this *Faithful Commin*?

Draper. He came to my House at the *Maidenhead* in *Maidstone*, with several of his *Followers*;— I shewed him a Room;— and perceiving several to come and enquire for this *Mr. Commin*, and by Chance going up the Stairs I heard one *groan and weep*; which caused me to lift up the *Latch*: at first I was startled, but enquiring of one of his *Followers*, what ailed the Man? He replied, do you not see we be *all at Prayers*? The *Maid*, wondering where I was, came to seek me, and can Testify the same.

Maid. I saw this *Faithful Commin*, and thought he was *distracted* when I heard him pray. But the People said, He was a *Heaveuly Man*, and that it was *God's Spirit* made him *weep* for the Sins of the World.

Queen. *Mr. Commin*,—Though you have preached against the *Pope*, yet you have
usurped

usurped over the Power both of *Church* and *State*—.

F. Com. Give me Time to consider, and prepare myself, and I shall give *your Grace* a further Answer in a short Space.

He was then bound over for his *Appearance*, for farther Examination, to another Day.—But coming from the *Council* he told his *Followers* that her *Majesty* and the *Council* had *acquitted* him: and that he was *warned of God* to go beyond the Seas, to *Instruct the Protestants* there;—that he had not a *Farthing* to support him, yet being *God's Cause* he would undertake it out of *Charity*, &c. This Speech set them a *weeping*, especially the *Women*: and 130 £. was collected for him; besides what the *Compassionate Sex* gave him, unknown to their *Husbands*.—His *Followers* said before the *Council*, in their Opinions they had never seen so *Zealous and Heavenly* a Man, as he *seemed* to be; and discovered the particular Sums of *Money*, of which this *Religious Jugler* had cheated these *deluded People*.

Commin in the mean Time had escaped out of *England*; got safe to *Rome*; and assured the *Pope*, “ that his *Spiritual and Extempore Prayers* had so much taken with the *People*, whom *he Instructed*, that the *Church of England* was become as *Odious* to that Sort of *People*, as *Mafs* was to the *Church of England*. Upon which the *Pope*

gave him a Reward of 2000 *Ducats* for his *good Service*." The Reader will, no Doubt, observe how faithfully this Account of *Faithful Commin* hath been Copied by the *Expressions, Sentiments, and Conduct of our Brethren of the Order of Methodism*.

There follows in the *same Book* a *Narrative* (taken out of the *Registry of Rochester*, in the *Book* beginning 2. and 3. *Phil. & M.* and continued to 15. *Eliz.*) too long to recite, of one *Tb. Heth*, a *Jesuit*, "who Preached much against *Popery*, and particularly his *own Order*; laboured to *Refine the Protestants*, to take off all *Smacks of Popery*, and shew his *Good-will* in making the *Church purer*.--He was discovered by a Letter, which he dropt in the *Pulpit*, from the *Fraternity of Jesuits*; and upon sending to his *Lodgings*, upon Search, his *Beads* were found in his *Boots*, with a *License* from the *Fraternity*, and a *Bull of Pius V.* to preach what *Doctrine that Society* pleased, for *Dividing Protestants, &c.*"

This is sufficient Proof, that a *Jesuit's*, or *Enthusiast's*, declaiming against *Popery* is no *Test of their Sincerity*. And we may still have Reason to suspect of *Methodism*, that the *Marks of the Beast* are upon it.

Upon a *Review* of the Whole the Reader will be apt to conclude with myself, in the Words of Mr. *Whitefield*, *Oh! what a Mystery is the Divine Life?*

The End of the Second Part.

T H E
ENTHUSIASM
O F
M E T H O D I S T S
A N D
P A P I S T S
C O M P A R E D.

P A R T III.

“ I am apt to lay this down for a Maxim in Politics, that when they are busy in Exorcising or Dispossessing of Devils, 'tis Time for our Governors to look about them; there being a worse Devil lying hid, than that which appears upon the Stage.—For 'tis Dangerous, when an Under-Party by these and such like Cheats of Sanctity, endeavour to strengthen their Interest by making themselves Popular.”

Foulis's History of Romish Treasons.

“ Having been at one of their Exorcisings, I said, I doubted whether the Party were actually and really Possessed. Mr. Thomson, a Priest, and great Actor in those Matters, answered—Such Catholics as have been present at such Fits, have received it for a Truth, that the Parties are Possessed. And though I will not make it an Article of my Creed, yet I think that Godly Credulity doth much Good for the furthering of the Catholic Cause.”

Confession of Anthony Tyrrel, Priest. Ibid.

L O N D O N :

Printed for J. and P. Knapton, in Ludgate-Street.

M. DCC. LI.



To the R E V E R E N D

Mr. W E S L E Y.

S I R,



S you make so considerable a Figure in the ensuing Discourse, you may claim a Sort of Right to this Address: which at length waits upon you (as the Former on Mr. Whitefield) unstained with the too common Daub of Flattery; and yet paying due Regard to your Merits.

My Third Part of this Comparison was ready for the Press above a Twelve-Month ago: but the Publication was delayed, on Account of your Fifth Journal, and your Letter to the Author of the Enthusiam, &c. both of which saw the Light about the same

Time. This, with various other Interruptions, hath prevented my earlier Appearance, and likewise occasioned no small Additions.

r Journ.
Preface.

You have acquainted us, "that your Journals are but Extracts from your larger Diary: it not being your Design to relate all Particulars." The greater is the Pity, say I. What a Curiosity hath the World lost!

It is Matter of some Concern too, that, in general, your Journals came not out sooner, after the Facts, which they relate; and particularly your Fifth: which was published in the Winter, 1749; and relates Matters from September 3, 1741, to October 27, 1743. So that seven or eight Years intervene. But for this, no Doubt, you have good Reasons. For you appeal here to Facts; and bring your Evidence, which might have been brought immediately, at the Distance of many Years. Which must be allowed to be a cautious and prudent Step. For some of the Parties concerned may probably have died in the Interval:—many Circumstances (as a sound Judgment and good Memory don't often meet) may have been forgotten by your Disciples. In which Cases you are therefore under no Danger of being contradicted; and may relate as little, or as much, as you please.—Characters of Persons, and Variety of Incidents may have been so altered, that after a Course of Years,
you

*you may find it proper to change your Note ; and thereby be guilty of fewer Inconsistencies. Prophecies especially may have been uttered, in Ecstatic or Raging Fits, of Things shortly to be fulfilled. And then 'tis perfectly right to wait the Event ; lest Want of Accomplishment should occasion Shame. Prophecy (you well know) is one of the necessary Ingredients of Enthusiasm. And the Predictions, if put off to a remote Event, would not serve an Impostor's Purpose. His Followers are too impatient and eager to stay: they must be struck with something near at Hand. And yet the precise Time, Day or Year of it, must be too punctually mentioned, for Fear of Disappointment. Your Acquaintance, Madam Bourignon, was so imprudent, as to fix " the Millennium, or Day of Judgment, within her own Days ; and so near, that within three Years we should see the Effect of it." She hath been dead about seventy Years, and thereby proved herself a false Prophetess, You, Sir, have been, for some Years, a Dealer-out of the same Prophetic Warnings: " Behold ! the Day of the Lord is come,—At this very Hour the Lord is rolling away our Reproach." As your Reproach is not beginning to be rolled away, much less appears any full Completion ; haply you have obtained an Inhibition ; or have Power to adjourn the Day of the Lord, from Time to Time, at
your*

your Pleasure. By such Artifices you may hope to escape the Snare, into which a Brother Methodist-Teacher fell; who pronounced peremptorily, some few Years ago, "that the Day of Judgment should come that very Year;" but, unluckily a Failure of Prophecy happening, he was put to Shame:—I mean, if he had any. You will have the Story anon.—

Annal.
lib. 4.
§. 23.

In the mean Time take the following Story from Aventine. "At that Time [about nine Hundred Years ago] there was a crazy Woman, called Theoda, who, under the Direction of a Priest, for the Sake of Lucre, and depending on the Credulity of the People, (ignorant Persons being always more superstitious than religious) set up for the Gift of Prophefying. She pretended Heavenly Visions, Meetings and Conversations with the Cælestial Beings: and foretold, that the Day of Judgment should come that very Year. Men, Women, and Children, frightened out of their Senses, flocked about her; brought her Presents, and begged her Intercession with Heaven; followed, adored, and esteemed her inspired. But being brought before some Bishops, she discovered the whole Cheat, in which she was instructed by the Priest. For which she only underwent the Discipline of Whipping; and was let go, to be afterwards a public Laughing-Stock."

Your

Your own Followers, in your last Journal, have a Share in your Complaints: "Some Page 1.
beginning to use their Liberty as a Cloak for Licentiousness." I readily believe it: and
not only beginning, but running great Lengths. — "You discovered among them P. 69.
such Wiles of Satan, as never entered into your Heart to conceive." And how could
you expect better, after their being caught in your own Wiles? — A pretty Character
too you give of some of your Congregations, who have not yet known these Depths.
"Preaching at Morva I observed an earnest, P. 107.
stupid Attention in the Hearers: — not one 108.
convinced of Sin: — others shewing huge
Approbation, and absolute Unconcern. —
I preached, in the Castle at Exeter, to such
a People as I have rarely seen, void both of
Anger, Fear, and Love." — Strange People
indeed to be void of all three! — At another
Place your Sheep a little mend: "At P. 76.
London I met the wild, staring, loving
Society." — All unaccountably strange People!
But not a Quarter so unaccountable, as when
they come to be variously metamorphosed by
your enchanted Wand.

What you throw out against the Dissenters
let themselves answer. But what you have
to say against my Brethren of the Church
should not be passed over. "When a Minister P. 32.
refused you the Use of his Church, because
the Bishop had forbidden him; you exclaim
horribly,

horribly, "By what Authority am I suspended from preaching? By bare-faced Arbitrary Power." But is there not a Cause? Are there not many? Do you think them so in Love with your Black Art, as to be fond of having themselves, and Doctrines, traduced in their own Pulpits? Of permitting their Flock to be stolen, or catch the Murrain? — You can hardly object to Visions. And we are informed, "That Mahomet had a Vision, wherein he saw his Enemies mount his Pulpit, and jump about in it like Monkeys." The Clergy have often seen such a Sight, bare-faced, and with their corporeal Eyes.

Sale's
Koran,
p. 232.

Another Complaint lies against the Curate of Epworth; who said, "Pray tell Mr. Wesley, I shall not give him the Sacrament. For he is not fit." Indeed, Sir, I take your Part here. (For I am determined to act impartially.) The Curate was to blame. Possibly he might not think you arrived to Perfection. But, on the other Hand, he ought to have remembered your Doctrine; that "no Fitness is required at the Time of Communicating, but a Sense of our utter Sinfulness; every one, who knows he is fit for Hell, being fit to come to Christ in this Ordinance."

4 Journ.
p. 47.

But your worst Enemies, the most hateful of Men, are the wicked Moravians. There was a Time, when "theirs was the only

only Country of the Christians; — *when you could not see any of them, but your Heart burned within you; they were some of the best of Men; and (is it possible?) better by far than yourself, &c.*” *But now, at length, nothing is so wicked; nothing so detestable. After you had found out “their Guile, Hypocrisy, Profanation of God’s Ordinances, Conformity to this World, Tenaciousness of their essentially-erroneous Doctrines, &c.—then your Discipline and theirs are as widely different, as the Heavens are from the Earth. Nor is there any so effectual Bar in the World against Moravianism, as pure Methodism.” So that now, “there is no Connexion between you; the Names of Moravians and Methodists are become scandalous to each other.” And yet, in Spite of the effectual Bar, you are perpetually complaining of Methodists apostatizing to the still Brethren; going over in great Numbers to their essentially-erroneous Doctrines. Which may be called a Proof, that you are able to set Enthusiasm a-going; but want the Art of stopping it at Pleasure.*

Let me ask seriously; Are the Moravian Principles and Practices so bad as you describe them? Why then do you make yourself so merry with your own, who are seduced by them? Why are they packed away to Hell with such sarcastical Sneers? “A

P. 88.

in an eminent Degree of a meek and lowly Spirit, revolts to them. Ah, my poor still Sister! Thou art an apt Scholar indeed! I did not expect this quite so soon. — I called on poor Joseph Hodges, who, after withstanding so long the Wiles of the Enemy, has been at last induced, by his fatal Regard for Mr. Hall, to renounce both my Brother and me, in Form. But he had perfectly learned the Exercise of his Arms.”

I see, Sir, you are an errant Joker, a perfect Droll. You love to have the Laugh on your Side,—when you can get it. You have a Jest at their Service, even when they are in Satan’s Clutches.

Plangentis populi currit derisor anubis.

But above all, your Gall-bladder chiefly overflows upon their Bishop, Count Zinzendorf: for whose Sake you have drawn a Parallel; for which I heartily thank you.

P. 67. *“ I read over that surprizing Book, The Life of Ignatius Loyola: surely one of the greatest Men, that ever was engaged in the Support of so bad a Cause. I wonder any Man should judge him to be an Enthusiast. No. But he knew the People with whom he had to do. And setting out, like Count Z——, with a full Persuasion, that he might use Guile, to promote the Glory of God, or (which he thought the same Thing) the Interest of his Church, he acted in all Things*

Things consistent with his Principles." That you have read the Life of Ignatius, and even made it your Study, the World will easily believe; unless you have acted wholly by Sympathy; — will perhaps be disposed to acquit you of Enthusiasm, and for the same Reasons: — and will certainly see, that the Cap will fit another Head, besides that of the Count; and will call to mind the Story of the envious Man, who did not care if he lost both his own Eyes, so that he could pick out one of his Enemy's. But that is of little Moment. The Ambition of being thought a great Man, and knowing the People with whom you have to do, will be sufficient Re-compence for a bad Cause, using Guile, or being called a crack-brain'd Enthusiast, by mistaken Persons.

But what is the Quarrel with the Count? Only who shall be the greatest. You are Rivals, and Competitors. The Count will not allow you to govern. He is the principal Sheep-stealer; he kidnaps your Followers. The Dispute is typified by the Story of the Battle between Apollo and the Dragon Python, who should have the Direction of the Oracle: — or that of three Anti-Popes at the same Time, banning and cursing one another for the Sake of the infallible Chair. Hence these inveterate Animosities. Hence your reciprocal Anathemas " of Preaching another Gospel, — leading to Damnation:

The Devil, as Mr. Whitefield assures us, standing close by, and blowing the Coals." Proceed in your Contention, exercise your Arms; try the Point, which of you hath most "Subtlety, Evasion and Disguise;" which shall be the most "close, dark and reserved;" which shall draw most Woodcocks into the Snare. The World will soon be convinc'd, that you are all a Pack of wild Fanatics,—aut illud quod dicere nolo.

Lucian,
vol. 3.
Reiz,
p. 325.

Go on, and build Chapels. One may be dedicated to the God Proteus, (as was in the Days of Paganism) famous for being a juggling Wonder-monger, and turning himself into all Shapes:—Another to the God called Catus, because he made Men sly and cunning as Cats. You will find some Worshipers: the People with whom you have to doe, you know, will adore you; for the same Reason that "the Ægyptians did their Bull Apis; because renowned for Miracles, and every Hour changing its Colour."

Macrobi.
Lib. I.
Cap. 21.

Plin. Nat.
Hist. lib.
8 cap. 28.
Ælian.
Histor.
An. lib.
11. cap.
10.
Ammian.
M. lib. 15.
cap. 14.

It will not be much Trouble, to add a few more Particulars concerning this same surprising Beast, (God, I would say) Apis. "He was to have certain peculiar Marks; which, when complete, were nine and Twenty in Number: And these distinguishable only by the Priests and holy Prophets; not to be understood, or even discerned by ignorant and profane Eyes. [The precise Number of Methodistical Marks you know best: and you have

have charged me both with Ignorance and Profaneness, concerning them.] When his Holiness was consecrated, he was provided with two Apartments, which they called the Chambers; in one of which he portends horrible Things, in the other joyful. In this latter, upon Occasion is admitted, for his Diversion, a beautiful Heifer, having the same Marks with his own. — He could do Miracles, and foretel future Events, by changing his Spots and Colours. — When led out among the common Herds he was attended by some gamesome Boys, who poured out Prophecies in Virtue of his Influence, and even the Herds became Enthusiastic and Prophetical. — He was honoured with Hymns and Sacrifices; seemed to be an intelligent Creature; to love Adoration, and receive Homage with Pleasure. — He received his Meat from the Hands of his Worshippers; but would turn his Tail to those he did not like. [It will be my Fate to be so served.] One thing was remarkable in this deify'd Brute; he must be born of a Heifer that had been struck down with Lightning. [This you, Sir, and Mr. Whitefield, tell us was the Case of several Methodist Females.] And when he died, (for die his Godship must as well as other horned Cattle) they were never long in finding out another with similar Marks; the

Dæmons

Herodot.

lib. 3.

§ 28.

August.

Civ. Dei.

lib. 18.

cap. 5.

Dæmons soon supplying them with a Successor."

It would be keeping closer to my Title Page, if I could fetch a Comparison from the Pope's Bulls. These, you well know, were literally mere Bubbles; the Seals of papal Instruments. "If they be Letters of Grace, the Bubble is hung on silken Threads; if they be Letters of Justice, and Executory, the Bubble is hung by a Hempen Cord."

Chambers, in Bull.

You are ready, no doubt, to exclaim once more, "what is all this to me? Doth this prove me to be an Enthusiast?"—And I begin to fear that my Communication with Methodism hath had bad Effects; that my Head is thereby something disorder'd, and my Brains upon the Ramble. But I must proceed as well as I can.

More out of this last Journal (fraught with the usual lading of Vanity, great Pretensions, Exorcisms, and other Ostentation of Miracles) will be brought to the Touch-stone in the ensuing Tract. And, I hope, you will take in good part a few gentle Strictures from the Hand of a Stranger; which will be better than for Rival-Saints to be hacking and gashing one another so unmercifully. Be govern'd by the following Example. "One Henry, a Cluniac Abbot, made a Rule, that the Monks should be shaved by a secular Barber; because when they shaved themselves, it was not shaving,

Stillingfl. vol. v. P. 195.

flaving, *but* flaying. *Chronic. Chiniac.*
p. 1670."

Your Letter to the Author of Enthusiasm remains. *But I am something at a loss what to say to such a Medley of Chicane; Sophistry, Prevarication, Evasion, Pertness, Conceitedness, Scurrility, Sauciness, and Effrontery. Paper and Time should not be wasted on such Stuff. And yet I begin to feel a Spice of Vanity, and entertain no mean Opinion of my Pamphlets; seeing (as Mr. Whitefield speaks, in his own Case) "they have served a good Purpose;" by drawing out the true Spirit of Mr. John Wesley. In this Performance your Temper appears naked and undisguised; so as almost to persuade the World, that you are no Enthusiast; at least that there is no Enthusiasm here. — I am not so clear in that Point. For Enthusiasm, however innocent at the first setting out, usually and naturally runneth into Trick, Bitterness and Ferocity; especially where it catcheth a suitable Disposition. The Choler, by Fermentation, will soon become Aduft; will turn black and bitter, overflow and burn, and boil, and rage, and stink, like Pitch. Such was the Enthusiasm of Madam Bourignon; (whose Expressions you seem fond of Copying) who once more steps in to your Assistance. She was a Woman of a Choleric, Peevish and morose Constitution; which*
beighened

beightened by Enthusiasm easily inspir'd her with those most excellent Christian Sentiments, in her Light risen in Darknefs.

Part 3.
Lett. 1.

“ Many say, that I cannot bear Contradiction. — And they are not to contradict me by their Writings. For the Holy Spirit ought not to be controul'd.” — “ I was surpris'd to hear you was offended at my using sharp Language against some Persons. Believe me, I think this to be one of the greatest Graces, that God has given me. — I bless God who has given me Anger to oppose Evil; and I will fight against it even with Anger and Fury; not heeding whether you, or any of you, approve of my Procedure, or no. — If I turn angry, and am so rude in my Words; these very Things are Testimonies of the Spirit of God. --- A Soul possess'd with the Spirit of God ought to have its Passions more lively than any other Person who is possess'd with his own Spirit; who is not allow'd to suffer his Passions to reign.” --- I would almost say, what a Vixen hath set you a Copy?

Part 4.
Lett. 23.

Crudelis mater magis, an Puer improbus ille?

What now is become of “ the harmless Methodist? The Man who keeps his Mouth as it were with a Bridle! The Saint who said, ‘ Let me speak as a little Child! Let my Religion be plain, artless, simple! Meek-

Meekness, Temperance, Patience and Love, --- be these my highest Gifts! --- *When are we to see the real good Fruits of your New Birth? Of that 'spotless Perfection, that is promised to you all?' How long are we to wait for your Nostrum, the grand Operation, of exalting (through the Furnace) the basest Metals into Gold? Hitherto you may join issue with the disappointed Jews; "We have been with Child, we have been in Pain, we have as it were brought forth Wind: we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen." Hitherto your Progress is that of a Crab, directly backwards. Nor can I discern any Perfection — but the Perfection of Jesuitism. "Oh! what a Fall is here?" How perversely has your primitive Saintship, your dove-like Simplicity, been hatching the Cockatrice Eggs, and weaving the Spider's Web? What a Change from pure Nothingness into striving to be every Thing? What a Dwindling into a Great Man? There was a Time of such Mortification and Self-denial, that you bound yourself by a "re-² Journ. repeated Resolution, never more to speak a P. 10. Tittle of worldly Things." But "notwith- Letter, standing this, [they are your own Words] you P 13. have often since engaged therein." — There was a Time, when (like St. Francis, who made himself Wives and Mistresses of Snow-*

c

balls)

Last App.
P. 119.

balls) you was in Love with “ Frost and Snow ; when you laid you down on the Floor, and slept soundly ; when you believed, you should not need to go to-bed any more, as ’tis called.” At length, even a warm Bed won’t serve, without a comfortable Bed-Fellow. But, as far as I can observe, this is the Way of you all. All are of the Family of Love. And thus “ Satan finds you are shaking his Kingdom, and making Mothers in Israel.” Nor are there wanting among you much worse and more pregnant Proofs of venereal Enthusiasm ; the strange Mixtures of Debauchery and Sanctity.

1 Journ.
P. 67.

3 Journ.
P. 48.

4 Journ.
p. 81.

You have bragged, with the proud Pharisee, “ my Ways are not like other Mens Ways ;—Give me where to stand, and I will shake the Earth :—I, and my Brother, are unexceptionable on all Accounts :—Of Experiences, that the Servant might be as his Master, without any Corruption, &c.” But

Isaiah xiv.

—All shall speak, and say unto thee, Art thou also become weak as we ? Art thou become like unto us ? Thou hast said, I will ascend into Heaven ; I will be like the Most High. They that see thee shall narrowly look upon thee, and consider thee ; saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms ?

But hold ! “ I shall run myself out of Breath again. I shall once more be charged with setting aside the New Testament, or
not

not adverting to it, in writing my Pamphlet." Did I never read those Scripture-Instances, of compassing Sea and Land to make Profelytes;—of straining at a Gnat, and swallowing a Camel;—of sounding a Trumpet, and then praying in the Synagogues, the Streets, and the Market-Places;—devouring Widows Houses, and for a Shew making long Prayers;—of Fasters with a sad Countenance;—outwardly whited Sepulchres, but full of dead Mens Bones, and all Uncleanness? *Will I not admit these for Parallels?—Upon Recollection, I believe there are such Instances. And I will be so free with my Friend, as to allow you to make the best of them, and bring them to Account.*

Nay, I doubt, " I shall even run into a Self-Contradiction. For Justice calls upon me to give a fresh Specimen of your Prowess, of your Martial Enthusiasm; by producing the Challenge you sent me: which may be good Proof of that Heroic Sanctity, necessary for a Papal Canonization." " It is Time, Letter, Sir, you should leave your Sculking-Place. P. 34. Come out; and let us look each other in the Face."—You may perhaps brand me for a Coward. But really, Sir, I am no Hercules. You know the Story of his fighting with an Antagonist, who had the Gift of transforming himself into all Shapes. When the Hero thought he had got him safe, he slips through

through his Fingers in the Shape of Water ; or blazeth out in the Form of Fire : then he roars, foams, and tears the Ground, in the Figure of a wild Bull : lastly, he sets a-hissing, darts his forked Tongue, spits all his Venom, and then glides away, in the Shape of a Serpent. So that I may fairly make this a Preliminary, "Απλωσον σεαυτὸν, simplify yourself, and be one Thing. — But there is still more immediate Danger. For certainly you would not have your Sincerity suspected, when, mounting your triumphal Chariot, you "boast, and cry Victory, in having laid such Numbers flat on the Ground, by Dint of a few Words ; by the Breath of your Mouth rendering them speechless, senseless ; or tortured with inexpressible Agonies." He must be a bold Man, that will venture to look you in the Face, though attended with his Seconds.

'Tis true, you are sometimes so good as to "set your Friends at Liberty, and restore them to Pardon, and Peace." But such a one as I can hardly hope to merit this Favour at your Hands : it will be in vain to beg Quarter.

But I am not now entering into a Detail of these horrible and shocking Things. They will take up a considerable Part of the following Pamphlet. And if your own Accounts be true,—"of your Power to throw your Followers into Contorsions, Convulsions,

sions, Variety of unaccountable Disorders of Body and Mind, into the most hellish Tortures; and then to release them again;”—If this be the Case, and your are not brought to hold up your Hand at the Bar, you are much obliged to the late Act of Parliament, which repealed the Laws against Witchcraft. Though, if I mistake not, there is still an Exception as to the White Witches, the Recoverers, who undo what Satan and the Black Witches have done. With Regard to these the Statute is unrepealed.

The bare Relation of such Miseries, which you are proud of inflicting, are sufficient to “make even me (as you speak) fall into Seriousness.” And yet perhaps Room enough will be found for you to act your Mummeries and Farces, and make a ridiculous Figure.

One deplorable Misfortune hangs upon me, which I know not how to shake off. “You Letter, take your Leave of me, and will have no-^{P. 44.} thing to say to me, unless I will set my Name to my Third Part.” Upon this Condition, there is a Prospect of Admission to your good Graces, and I may hope for your future Correspondence; and (according to your Behaviour towards another Adversary) “you will do me Honour before the People.” Which puts me in Mind of the Case of one “Masca-^{Franc. Annal. p. 306.}renius, who had strongly opposed the Society of Jesuits. St. Xavier appeared to him one Night,

Night, but with his Back turned upon him. To whom Mascarenius said, ' My good Saint, why dost thou not turn thy Face towards me?' Xavier replied, ' Be changed into another Man, and then I will turn my Face to thee.'

If you will excuse me in making you the Image of a Jesuit, because I can't help it, I will be more open about my Helpers, (which gives you some Sollicitude) fairly telling you who they are. And then, I persuade myself, you will entertain no mean Opinion of them.

In the first Place stand your good Self and Associates; who have supplied me with such ample Materials. I have little more Honour than that of being an Echo, rebounding your own Words. In the second Rank stand my Parallels from Pagan, Heretical, and Popish Enthusiasts and Impostors. Get the better of yourself and these, and I submit.

Should Satan tempt you to break your Rule of Silence; or Choler be so predominant, as to force you upon another Answer; be so wise as to follow my Advice. I think you will; because it hath been your Manner; and that you will listen to a Friend,

Qui monet ut facias quod jam facis.

As to the most material Objections, or unanswerable Points, take no manner of Notice of

of them: when the Shoe pinches, pretend you don't feel. Though sometimes you may be allowed to twist, wince, wriggle, shift, and prevaricate; or wear a Mask, and put on the Cloak of Sanctity.

But be especially watchful, and mark diligently, whether your Opponent advanceth any Thing that is not in his Title-Page: it being absolutely necessary that the Title-Page should contain every Word and Syllable of the subsequent Book: — Or if he should happen to mistake the Page in his Quotations, or not quote it at all: — Or you take it in your Head to fancy he has offended against Grammar, or writes not so good English as yourself: — Here stick close upon him. Catch him in one of these enormous Crimes; and then you stand clear of all Difficulties; your Adversary is entirely confuted; and Methodism is white as Snow.

Keep up the good Custom of bragging of your frequent Prayers, of your Miracles, the Number of your Adherents, and your Influence over them. Then 'tis likely some Perronet or other, will bestow on you the same Compliment, with which Father Doza decorated, in his Sermon, the Founder of the Jesuits: “ In these last Days God hath spoken unto us by his Son Ignatius.” Or, if you chuse to govern by Fear, you may recite the Letter of Æneas Sylvius to Cardinal Firman:

Martyrol. Firman: " Brother John (Capistran) is
Francisc. a Man of God: *the People of Germany esteem*
Oct. 23. *him as a Prophet. He could, whenever he*
pleaseth, by lifting up a Finger, raise a great
Commotion. The Chief Pontiff ought to
reward, and comfort those, who merit well
of the Roman Church. And that such is
this John, with his Brethren, no Body that
hath any Sense will deny."

Were I to examine all the Writings, and
whole Behaviour, of the Methodists, the
Disquisition would carry me into an immoderate
Length: and I could easily too have doubled
my Parallels. But both your Friends, and
mine, will think enough hath been said.
Upon the Whole, however, I reckon it, Sir,
my bounden Duty solemnly to declare,---that I
believe Methodism (however innocent in its
Conception and Birth) to have been gra-
dually and diligently nursed up into a System
of solemn Imposture; — that I see nothing
in this Dispensation thus managed, but
what lies in common with the most frantic
and pestilent Fanaticisms, that have so
often poisoned the Christian World; nothing
that is not drinking up the very Dregs of
Popery in particular.----That (notwithstand-
ing your sly Insinuations of having to do
with a Middletonian and Antiscripturist)
the undoubted Revelation, contained in the
lively Oracles of Holy Scripture, is my
sole

sole Rule of Faith and Manners; and my Reverence for those sacred Writings is bound about my Heart. For which very Reason, I would (as much as in me lies) prevent their Honour and Authority from being exposed to Scorn by the Mockery, Travestie, and Burlesque of Methodism. Therefore wherever I find a great Stress laid upon some imaginary, insignificant, or unintelligible Peculiarities;—the Word of God turned into a Conjuring Book;—the Divine Ordinances either lightly esteemed, or imputed to the Devil;—good Works either undervalued, or trodden under Foot;—Wild-fire dangerously tossed about, instead of that Light which came down from Heaven;—puffy Pretensions to extraordinary Revelations, Inspirations, usurping the Name of the Holy One; with personal Conferences with God, Face to Face;—enthusiastic Ranters comparing themselves with Prophets, and Apostles, if not with Christ himself;—the most wild and extravagant Behaviour, the Phrenzies of a disturbed Brain, or deluded Imagination, the Effects of Fits, of a weak Head, or diseased Body, all turned into so many Tests and Marks of Saintship;—the Spirit of Pride and Vanity possessing the Leaders; a Spirit of Envy, Rancour, Broils, and implacable Animosities, dashing each other in Pieces; a Spirit of Bitterness and Uncharitableness to-

d wards

wards the rest of Mankind; — a Progress through Immorality, Scepticism, Infidelity, Atheism, through spiritual Desertions, Despair and Madness, made the Gate of Perfection; — an imaginary New Birth to be brought to pass by Means of real Tortures, of some of the most exquisite Pangs and Sufferings that can affect Human Nature; — I say, where these are found, and many more equally horrible, one may easily discern a wide Difference between such a Dispensation and genuine Religion; — as well as the bungling Hand that is substituting the former in the Place of the other. One may easily discern what Strangers such inconsistent Ramblers must be to the true Devotion, as well as Comforts, of a sedate, composed Piety; to a firm Belief of our Maker and Redeemer, and constant Reliance upon Providence; to a steady Course of sincere, habitual, and unaffected Religion; to the cherishing of a warm Love of God in the Heart, and well-tempered Zeal for the Truths of his inspired Word, and this proved by the Love of our Neighbour: — To a general Observance and Attendance on the Means of Grace, and a well-grounded Hope of Glory. — Go, and compare the Chaff with the Wheat.

Nor are the evil Tendencies of Methodism in the least diminished by being covered with the Cloak of Sanctity, and ornamented with

with the Trappings of plausible Artifices, and fair Pretences. They may help to spread the Delusion, but are a high Aggravation of the Crime.

The Case is the same, in the ostentatious Declarations of prophesying, casting out Devils, the Gift of Healing, or other miraculous Powers among you. They tend evidently to render the true Gifts of the Spirit suspicious; to bring a Réproach and Scandal on the Prophecies, and Miracles, which establish the Inspiration of the everlasting Gospel. But thus it must be. These are usual and necessary Engines of hair-brained Enthusiasts, and crafty Impostors, for working upon the Passions of weak, credulous, or distempered People. While there are any such People in the World, a deceitful Worker will scarce fail of some Degree of Success. And if great Mischief be not the Consequence, 'tis owing to that Providential Being, who frustrateth the Tokens of Liars, and maketh Diviners mad.

When you have considered these Things thoroughly, in a sober and dispassionate State of Mind, you will have Reason to account me,

S I R,

Your real and faithful Friend.

*****!*****!
 *****!
 *****?
 *****!

P O S T S C R I P T.

TO U may observe, Sir, that I have taken a View of Methodism on the brightest Side, and in the best Light: because I have taken my Materials, almost wholly, from its most celebrated Preachers. Were we to descend to the Tenets and Actions of your Under-Teachers, and most obedient Followers, “What a Scene would be here disclosed?” A few Instances of this Nature will appear in the following Discourse. One more, being an Affidavit, that very lately was put into my Hands, I shall here subjoin. And I am credibly informed that other such Doctrines and Tracts may be soon collected, either proved upon Oath, or otherwise well-attested, sufficient to make a reasonable Volume.—It may be right to have a Corps de Reserve.

“The

“ The Information of *Thomas Lovell, of Stoke-Damerel in the County of Devon, Sail-maker,* taken before me the 25th of May, A. D. 1747.

‘ *This Informant on his Oath voluntarily saith, that he formerly attended the Meetings of those Persons who call themselves Methodists, being invited so to do by one of their Preachers, called Crownley: and that they divide themselves into different Classes, where they meet at private Houses: that a Husband and Wife can’t be of the same Class, nor Father and Son, nor a Brother and Sister. That they often pretend to receive the Spirit, and they that receive it (as they say) jump about the Room, and ask others if they don’t see the Spirit. And that he is credibly informed, that one Joseph Peters, of the said Parish, (who is, since he followed these People, out of his Senses, but before was a very reasonable Person) reported he was in a Trance, or deep Sleep, when an Angel appeared to him, and told him, he should go to his Mother, and bring her into the Society of Methodists; and, if she refused, he should kill her: and that he actually attempted to cut her Throat, as he is informed. And that the Reader of each Meeting, after they have prayed after their Manner, and sung Psalms, collected Money from all present, for which they account to the Preachers, who come at Times from distant*

distant Places. That at some Meetings he hath known and been present, when Women have been taken from the Rooms where they met, and carried into Bed-Chambers, and thrown upon Beds; where they have lain in Fits, or Swoons, and the Preacher has cried out at the same Time, let them alone, for the Spirit was entering into them. And that he hath known several of them leave their Work and Labour, by which they and their Families were to be supported, to attend the Runnagate Preachers: and that in the

The Dock Yard * *many of them have drawn Workmen near Pli-mouth. from their Labour to preach to them, to the great Hindrance of the King's Works. That he hath frequently himself contributed to their Collection, but knows not how the Money is disposed of. That there are now at Dock eleven Leaders of so many different Classes. That he hath frequently heard Crownley, and William Drake, who is also one among them, and several others, assert, that after they have received the Spirit they cannot sin; and if they commit any Sin, it is only an Error in such; and let them do whatever they please after their Adoption, however sinful the Act is, they are sure to be saved notwithstanding.*

Thomas Lovell.

*Taken before me, the Day
and Year above-mentioned,*

J. Snow."

" Mem.

“ Mem. Joseph Peters, upon talking with a Clergyman of the Church of England, was convinced that his Vision was a Diabolical Delusion, if any Thing. He received the Sacrament, and seemed well in his Senses for some time; but still followed the Methodists: and, upon a second Vision, he again attempted killing his Mother, and actually set the House on Fire; and was sent away to a Mad-house.”

This may, in a great Measure, serve for an Answer to those who inquire, What is the Religion of Methodism?





THE
ENTHUSIASM
OF
METHODISTS, &c.

PART III.

SECTION I.

COMPARISONS, 'tis said, are odious. Those I have drawn have probably been so to the *Methodists*; and; I am sure, troublesome to myself. But having already traced these *Pretended Reformers* through several of their *Enthusiastic and Fanatic Ways*, and marked how exactly (I know not by what Chance, Fatality, or Design) they have trodden in the Steps of their *Popish Predecessors*; I am now, however weary, to follow them into
B more

more of their *Delusions*, which are the natural *Properties, Tendencies, and Effects* of their *strange Dispensation*.

The *Reader* may recollect what was said before in their own Words, “ of their
 “ bitter and uncharitable Spirit towards all
 “ not of their Sect;—their own mutual
 “ Rancours and Quarrels; their biting and
 “ devouring one another; having disputed
 “ away both their Faith and Love, and
 “ not like to come to any sure Founda-
 “ tion; each of their *Parties*, and *Leaders*,
 “ of their *Parties*, charging one another
 “ with espousing a *New Gospel*, teaching
 “ the most *wicked, essentially-erroneous,*
 “ *blasphemous, and damnable Doctrines*; —
 “ prodigious Numbers ceasing from all
 “ Means of *Grace*, from attending *Church,*
 “ *Sacraments, Prayer, and reading Scrip-*
 “ *ture*, and making a *Jest* of it all;—a ge-
 “ neral Temptation to leave off *good Works*;
 “ a Cry of, ‘ *No Works, no Law, no Com-*
 “ *mandments*; shocking *Moravian Tenets,*
 “ that reading the *Bible*, receiving the
 “ *Communion*, running to *Church, &c.* are
 “ the *Devil*; — Every-where more and
 “ more Proofs of their grievous Confu-
 “ sions and Distractions driving them to
 “ *their Wit’s End*;—their Doubts and Rea-
 “ sonings what *Faith* is? Whether there
 “ be any *Degrees* of it? Whether they have
 “ *any Faith* at all? Whether *Faith* be not
 “ sufficient

“ sufficient *without* good Works, and doth
 “ not even require the *Exclusion* of good
 “ Works? &c.

These are some, but these not the worst, of the blessed Tendencies and Effects of our *new Reformation*; rising in great Variety, and to a high Degree, within a short time after *Methodism* was broached. And it is easy to judge how grievously the Minds and Consciences of the Followers must of course be harrassed and perplexed. What shall they do, or think? Whom, or what follow, among *Teachers*, each called and directed by Heaven, each accusing the other of infusing *damnable Errors*? Some of their wild Tenets, and horrid Doctrines, have so harrow'd the Souls of the poor People, and caused such a vehement Distraction, as to drive them into *Despair*, *Madness*, and *Bedlam*. Let us try, in some Instances, whether this be not the *natural Tendency*, and *actual Consequence*.

§. 2. What could be expected from their training up their *Disciples* to the *Expectation of Impulses, Impressions, Feelings, Experiences*, &c. but that some should be elated with groundless *Confidences* and *Presumption*; and others sunk into the dismal and dreadful Gulph of *Despair*? Persons of weak Spirits, or a melancholy Disposition (and therefore the more likely to fall into

Methodism) will naturally be carried into *Despondency*, look upon themselves as reprobated, and *forsaken of God*; because they do not feel these Effects in themselves, nor come up to the *Experiences* of others.

3 Journ. pag. 83. Accordingly Mr. *Wesley* tells us of “some, who utterly refused to be comforted, till they should *feel* their Souls at rest —.”

Journ. P. 43, 57. Even the high-flown Mr. *Seward*, “wants to make *all despair*, who have not the feeling of the *Holy Ghost* ;” and yet is “himself cast down for want of *Experiences* enjoyed by others,—is tossed almost to *Despair*.” On the other hand, those of a *confident* and bold Temper, stirred up by *Imagination* and a heated Brain, have daringly set up their own groundless and wicked *Impressions* for the Will of God. Hence Mr. *Whitefield*, in his penitential and recanting State, sadly bewails “his making *Impressions* without the written Word, his Rule of acting”. And Mr. *Wesley*, in his Zeal against the *Moravians*, complains of this *Presumption*, as “*Enthusiastic*, and tending to produce whatever is wicked and absurd, and that *without Remedy*.” See Comparison, 2d Part, page 104—8.

The Case is much the same from their Doctrine of *Assurance of Pardon and Salvation*. Mr. *Seward* is so charitable as “to wish all Persons *mad*, who were not *assured*

Journ. pag. 9.

assured of Forgiveness." Mr. *Whitefield* says, " it is a dreadful Mistake to deny the ^{5 Journ.} *Doctrine of Assurances*; and that *Assurance* ^{P. 17, 19.} *of Eternal Salvation is one of the Privileges of Christ's Followers.*" And Mr. *Wesley* has taken care to push the *Doctrine home*. For, besides his *Writings*, you may depend upon the following Story; and no doubt but his Practice has been the same in other Places. " A sensible, honest Woman told the *Bishop of Exeter*, in Presence of several Witnesses, that Mr. *J. Wesley* came to her House, and questioned her, ' whether she had an *Assurance of her Salvation?*' Her Answer was, that she *hoped* she should be saved, but had no absolute *Assurance* of it. Why then, replied he, ' *You are in Hell; you are damned already.*' This so terrified the poor Woman, who was then *with Child*, that she was grievously afraid of *miscarrying*, and could not in a long time recover her right Mind. For this, and the *Methodists* asking her to live upon *Free-Cost*, she determined to admit no more of them into her House." So much is *her own Account* to his *Lordship*, on whose Authority it is here published. And, had she been a Person of something *weaker Spirits*, who knows what might have been the Consequence? Perhaps, Loss of her *Senses*, or of *her own and Child's Life*.

And

And how shall tender Minds stand the Shock of these violent Assaults? When such a *confident Assurance* is made a certain *Mark of Grace*, and the *Want* of it as certain a *Mark of Damnation*; what can the Weak, the Modest and Humble, the Melancholy, (who cannot wind themselves up to the highest Pitch of Self-conceit and Presumption) do? They will of course fall into Fears and Doubts, and *Desperation*, as Persons in a *reprobate* Condition; because they have not the same *Experiences* with others, not only of *knowing* and *feeling*, but actually *seeing Christ taking away their Sins*.

Others indeed, by the Help of a conceited Temper, and presumptuous Imagination, will take care to work up their Brain into an *Assurance*. But are they sure they are safe, and stand upon firm Ground? Mr. *Whitefield* [see his *Answer to Enthusiasm*, &c. pag. 31.] “readily grants, that *some* of the *Methodists*, who really had *not* this *Assurance*, have presumptuously imagined that they *had it*.” And doth he pretend to the *Gift of discerning the Spirits*, so as to be clear *which*, or whether *any* of them, had it? These are some of “the *Extremes*, into which the *Methodists* are apt to run:” Such the *Danger*, either of rising into *Presumption*, or sinking into *Despair*.

§. 3. To speak more *generally*. As far as I can observe, these dreadful Apprehensions pushing them upon *Despair*, are the common Lot, and almost essential Part, of *Methodism*. Their *Auditors* and *Profelytes* are so drenched with the *Teacher's bitter Potions*, and *horrid Doctrines*, and carrying some Points of *Religion* to an extravagant Height, (I do not mean *good Works*, of *that* they have sufficiently cleared themselves; but some trifling, absurd, or groundless *Peculiarities*;) or such is the *Fatality* sticking close to *Enthusiam*,—that they frequently sink into this terrible State. Some *Instances* I have known myself; and have heard so much of it from others, both *Clergy* and *Laity*; that I make no doubt of the *Fact*: and themselves own enough of it for a Foundation of the Charge. Nor is it Matter of much Wonder, that Persons of such unsettled Minds, and rambling Brains, tossed up and down between Transports of Joy and Presumption, and the Dejections of Desolations and Desertions; Persons over-run with Scepticism, Doubts and Denials both of Natural and Revealed Religion; frequent Relapses into these, as well as into the Mire of Sin, [see Compar. Part 2d. §. 14, &c.]—should frequently find themselves overwhelmed with *Desperation*.

Wesley *ration.* Hence one complains, “ The
 3 Journ. Enemy of Souls laid so many things to
 pag. 16, my Charge, that sometimes I *despaired* of
 19, 42, 43, Heaven.” Others “ have nothing but
 44, 92. *Devils* ready to drag them to *Hell*; — are
 in *Despair* several Years; — in *Despair* of
 4 Journ. finding Mercy; — fall into the Depth of
 pag. 24. *Despair*, roar out, they are *dammèd*. —
 One tempted to Self-murder, to hang, or
 5 Journ. drown himself, &c.” In the *Account*
 p. 10, 28. of the two *Hitchens’s* (which the *Methodists*
 have published) *one* of them “ thought
 God had left him a *Cast-away* ;” the *other*,
 “ by entertaining some Thoughts of *Mar-*
riage, the *Devil’s* Snare, found his Heart
 quite drawn from *God*, whereby he was
 quickly plunged into *Darkness* of Soul, —
 would often tell his *Brother* he was in
Hell.” — Nor could Mr. *Seward*, or *White-*
field, or *Wesley* himself, escape this sore
 Evil. “ Doubtful of my own State; —
 2 Journ. clearly convinced of *Unbelief*; — immediate-
 p. 12. ly it struck into my Mind, leave off
Preaching. — At length had an *Assurance*
 of Forgiveness. — Had more Comfort,
 Peace, and Joy, — began to *presume*. — Again
 thrown into *Perplexity*; — much in Doubt
 whether *God* would not *lay me aside*.” —
 7 Journ. — Mr. *Whitefield* was once so good as to
 p. 68. take the Honour upon himself of causing
Despair. “ A Woman desiring me to
baptize her Child, I, being otherwise en-
 gaged,

gaged, *refused*. Upon this the *Devil* assaulted her in a most violent manner, and endeavoured to persuade her, that all I told her were *Lies*. She *was cast into Darkness*; —went to *Bed*, where the *Devil* would fain have persuaded her to cut the Child's *Throat* with a *Pair of Scissars*. But *Christ* delivered her, and *Satan* immediately left her." He may have the *Glory*, if he pleaseth. But the *Disease*, called *Methodism*, is sufficient. [See Compar. Part 2d. p. 82.—]

The same *horrible* and *black* Effects of distemper'd *Entbusiasm* are commonly found among the most extravagant *Fanatics of the Papacy*. A long List of *Female Sufferers* might be produced: Such as *M. of Pazzi*, "whom five furious *Devils* attacked, tempting her to *Blasphemy* and *Infidelity*, to *Pride* and *Presumption*, to *Gluttony* and *Lasciviousness*; and then to *Despair*, so far that once she took up a *Knife* to kill herself; but the *Virgin Mary* stepped in, and prevented it."—I might mention too a *fatal* Instance, not indeed of *Despair*, but *presumptuous Assurance of Salvation*: "A young Woman, who observed the *Rule of St. Francis*, being assured of *Salvation*; the *Devil* appears to her in the Shape of *St. Francis*, persuading her to make sure of *Heaven*, by instantly *hanging* herself, and she did so."

Life.
§. 31, 33.

Manni
Sel. Hist.
pag. 40.

Nor is *Desperation* a more uncommon Case among the *male Saints*, and such as were the fairest *Models of Methodism*. *Francis of Sales*, “after his *Transports of Spiritual Joy*, was reduced to *Darkness and Sadness*, and even a *Distrust of all Truth*;—*Satan* persuading him that *God* had decreed his *Damnation*;—is cast into a deep *Melancholy—Despair* in his *Look*;—but, however, *is in a Moment* recovered by a *Prayer to the Virgin Mary*.” [Compar. Part 2d. pag. 177.]

Conform.
fol. 59, 60.

“*St. Francis*, in *Imitation of Christ*, chose *Twelve Apostles*, one of which *despaired and hanged* himself: which gave the *Saint* a fresh Advantage, by making him still *more like to his Saviour*.”—The *Grand Master of Popish Methodism*, “*St. Ignatius*, was oppressed so with *Despair*, that he attempted to destroy himself, and throw himself out of *Window*. But afterwards more narrowly examining his *Conscience*, he rose into a strong *Tentation of Vain-glory*. For it rushed into his *Mind*, that he was perfectly *just*, and need not *doubt* in the least of his *Salvation*.” And the *Author* observes, “that both his *scrupulous Despondencies*, and *confident Vanity of Assurance*, were fraudulent *Suggestions of the Devil*. By these means, however, he obtained of *God* a wonderful *Science in curing the Consciences of others*.”—“*Friar Rizerus* was tempted

Maffei
Vit. Ign.
cap. 7, 10.

Martyr.
Francisc.
Feb. 7.

tempted by *Satan* to the Brink of *Despair*, and Apprehension of being *forsaken by God*; 'till *St. Francis* took him under his Management, Crossed him, and kissed him, carried him into *Perfection*, and *working of Miracles*."

We shall see hereafter such Favours granted to our *Methodists*. In the mean time, Mr. *Wesley* will hardly allow any Instances of *real Despair* among the *Methodists*; because they do not *make away* with themselves. And he will tell us, that "what the World calls *Despair*, is a *Conviction of Sin*, of *God's Wrath*, and Man's Inability,—in which properly consists that Poverty of Spirit and Mourning, which are the *Gate of Christian Perfection*." 3 Journ. p. 82-3.

Not so, I hope, when under these *Despairings* they are uttering *Curses and Blasphemies*: — Not so, when the *Despair* is injected by *Satan*, or the Effect of *diabolical Possession*: — Not so, in Cases of a *Relapse*; as in that *blaspheming Despairer*, "whose horrible Dread was immediately taken away by Prayer, and she had some Dawnings of Hope;" but who, as Mr. *Wesley* elsewhere confesseth, "was soon after, if not *at that very time*, a *common Prostitute*." — Nor, in general, can I allow, that what *Divines* and the *World* usually call *Despair* (*often a Sin*, and *always an Unhappiness*) should be taught as a *Duty*,

Answ. to
Church,
p. 29, 30.

3 Journ.
p. 82-3.

4 Journ.
p. 24, 38.

3 Journ.
p. 92.

5 Journ.
p. 28, &c.

Answ. to
Church,
p. 29.

Light in
Dark.
Part 3.
Letter 20.

and the *Gate of Perfection*. “ I have been oppressed (says *A. Bourignon*) Night and Day with Fears of being forsaken, and with Despondency of Heart.” The Vicissitudes of Horrors and Comforts, Light and Darkness, are the plain Effects of the *Methodist's Enthusiasm*; either caused or augmented by their *Teachers chimerical and frightful Doctrines*; who having subdued the Reason and Understanding of their People, put them in Possession of the *Maxim*,

Una salus victis nullam sperare salutem.
The only Security of Salvation is to despair of it. An *Hypochondriac or Melancholy Constitution* (perhaps generally) leads to the *Disease*; naturally creating Fears, Suspicions, and Despair; the *Physician* supplies *Doses* naturally encouraging and increasing the *Disease*: The People love to have it so, and the magnified *Cure* is, as one says, either *short-liv'd*, or *ill-founded*.

§. 4. 'Tis but too notorious, that the same *Enthusiasm*, under the same Management, hath driven Numbers of these unhappy Creatures into direct *Madness and Distraction*, either of the *moaping*, or the *raving* Kind; or *both* of them, by successive *Fits*; or into the manifold Symptoms of a *Delirium*, and *Phrenzy*.

Mr.

Mr. *Wesley* indeed “ cannot find so much as one of the *Methodists*, either Man, Woman, or Child, who have been thus driven to *Distraction*:—and their *Madness* is *Conviction of Sin*.” And all of them, doubtless, say the same. But Men so charged will not be allowed as *competent Judges* in their *own Case*; especially where they are supposed to be touched with the *same Distemper*.

Answ. to
Church,
p. 44.
3 Journ.
pag. 83.

Thus much however they must, and do, own;—that they have been *looked upon as mad* (on account of their wild and frantic Actions) by *Friends and Relations*, by *indifferent Persons*, by *regular Physicians* (the most *proper Judges*), by the *World* in general; and have been sent to *Bedlam*, and adjudged there to be *Persons distracted*. Nor do I see how the *Judicious* and *Intelligent* Part of the *World* can form any other Notion; while the genuine *Signs of Madness* are upon the *Methodists*; and the most absurd, irregular and frantic Behaviour and Imaginations are obtruded as the Marks and Proofs of *true Piety*. Any Person in his *Senses* will certainly form such a Conclusion even from their *own Narratives*, related, no doubt, in the most favourable manner to themselves.

One would not indeed believe the ‘ Report raised by the *Devil*, that Mr. *Whitefield* was *mad*;’ because he is the *Father*
of

of Lies; but we may believe himself,
 1 Deal. when he says, " he might very well be
 P. 42. 35. taken to be *really mad*; and that his *Re-*
lations counted his *Life Madness*." — An-
 other was accounted mad by her *Friends*
 for these three Years; who accordingly bled,
 blister'd her, and what not." — Mr. *White-*
 3 Journ. *field* relates the Case of " young *Periam*,
 P. 98-103. whose *Father* had sent him to *Bedlam* for
 such Symptoms of *Madness*, as fasting for
 near a Fortnight; praying so as to be
 heard four Story high; selling his Cloaths,
 and giving them to the Poor. Mr. *Seward*
 and other *Methodists* waited on the *Com-*
mittee of the *Governors* of *Bedlam*; they
 plead for him, and own that young *Peo-*
ple, under their first *Awakenings*, were
 usually tempted by the *Devil* to run into
 some *Extremes*. The *Committee* judge
Whitefield, *Seward*, and all their *Followers*,
 to be as *mad* as the young *Man*, and
 really *beside themselves*. And to prove Mr.
Periam to be certainly mad, they alledge,
 that when he first came to *Bedlam*, he
stripped himself to his Shirt, and *prayed*.
 But it seems, " he did this to inure him-
 self to *Hardness* at once; for being brought
 from a *warm* to a *cold* Place, without *Win-*
dows, and a damp *Cellar* under him, he
 thought it best to *season* himself at first."
 Are not here sufficient *Symptoms of Mad-*
ness? And doth not the *Reason* brought
 for

for *disproving* the Madnefs really *prove* it? For, who but a *Madman* would have done fo? There is a *parallel* Instance of one of *St. Francis's Disciples*, "who would needs go out in a *cold Winter Night*, and *pray in his Shirt*, though then in a *Fever*; for the fame Reason of *enduring Hardship*." And if the *Franciscan*, or the *Methodist*, escaped with their Lives, it is ftill a ftonger Indication of *Madnefs*. For what *Dr. Mead* fays, is a known Truth, "'Tis common to all *Madmen*, from Strength of Body, eafily to bear Fasting, Cold, the Inclemencies of the Heavens, and other Inconveniences, beyond what can eafily be credited." And if the *Methodifts* would look into that whole *Chapter*, they would find, I think, every particular *Symptom of Madnefs*, mentioned by that *learned Doctör*, (though I do not think myfelf obliged to fubfcribe to his Opinion, by excluding a *diabolical Agency* in the *Scripture-Dæmoniacs*) exemplified in their own *Dispensation*.

Liber Con-
fermit.
Vol. 139.

Medic.
Sacr.
p. 69.

Mr. Wesley, and *Physicians*, eminent in their *Profeflion*, are fometimes at *Variance*, whether fome of their *Methodift-Patients* are really *mad*, or not. And other *Instances* he mentions of *Persons reputed mad* by their *Relations*, treated as if really fo, and fent to *Bedlam*; only becaufe they were infected with *Methodifm*.

3 Journ.
p. 83.
4 Journ.
p. 28. 56.
3 Journ.
p. 90.
4 Journ.
p. 53.
5 Journ.
p. 53.

One

3 Journ.
p. 84.

One Case he allows of “ a Woman *really distracted*, and as such tied down to her Bed.” Which, though contradictory to his *negative* Assertion above, serves however to display his *miraculous Cure*. He

5 Journ.
p. 79.

likewise relates “ another Instance of *genuine Entbusiasm*. [He might have said *direct Madness*.] J—— B—— of *Tanfield-Leigh*, who had received a Sense of the *Love of God* a few Days before, came riding through the Town, hollowing and shouting, and driving all the People before him, telling them, “ *God* had told him he should be a *King*, and should tread his Enemies under his Feet.” — Nor need we be surprized, should some of them *run mad with Pride* ; no strange Thing among them ; and whereof Mr. *Wesley* hath given us several *flagrant Specimens*. [See Compar. Part 2d. pag. 25—].

Was one of their prime *Saints*, *Sam. Hitchens*, mad ? “ Who falling under strong Convictions of Sin, — wandered about in the Fields by Night, *seeking Rest*, but *finding none* ; and often threw himself on the Earth, and beat his Head against the Ground, — and cut himself in several Places.”

Account of *S. H.* Pag. 4. And, to leave their own *Narratives*, The *Methodist Woman* that flung a *naked Knife* at the *Minister*, while reading the *Communion Service*, in a *Church* in *London*, — was she *mad*, or *malicious* ?

licious? or perhaps *groaning in her Pangs*, till she was *delivered of her Knife?* This was told me by the *Minister* himself, who knew her to be a *Methodist*.

Was the Man *mad*, of whom I have the following Account attested by the *Minister*, a *Dissenting Teacher?* “ On, or near *September 27, 1746*, as I was about to administer the *Lord's Supper*, I observed among the *Communicants* one *Mr. Thomas Adams*, a *vagrant Methodist Preacher*; and as he was a *Stranger* to me, and I knew little or nothing of his *Principles*, or *Moral Conduct*, I sent my *Clerk* to desire he would withdraw, till I could get Satisfaction as to those *Particulars*: but he refused to comply, and said, he would continue where he was. Whereupon I proceeded to *administer*, but in the *Distribution* of the *Elements* carefully passed him by. He sat still during the *Administration*, but as soon as the last Word was out of my Mouth, he stood up, and said, ‘ Dear Man, what is the Reason you refused to give me the Signs of my *Lord's Body and Blood?* *My God* will *scourge* you for this, or he is *no true God.*’ The next Morning he came to my House with an *Octavo Manuscript*, which he said contained the *Revelations* he had had from *Heaven*; and that he was come with a *particular Message from the Lord to me*; and then

D read

read the following Passage : ‘ Go and tell Mr. L——, that *I will scourge him* for not letting the *despised Methodists* into his *Pulpit*, and for not giving you the Signs of *my Body and Blood*;’ with much more of a like Import. — This I attest to be *Fact*.
J—— L——.”

Shall I bring upon the Stage another *Madman*? Take the Story, which may be depended upon, as related in a *Letter* from a *Clergyman of Character*, Nov. 3, 1749. “ I have lately seen the *Gentleman* from whom I first heard the Story of *D—ry Hack—r*, of *M—m-Church*. He confirms every Word that I mentioned, and says, the Story was told at a *General Court* held in *that Parish*, *D—ry Hack—r* himself being present, and *acknowledging the Truth* of the following *Relation*, (*viz*) ‘ That an *Itinerant Preacher*, of the Sect of the *Methodists*, came into that *Country*, and in his *Sermon* assured the *Hearers*, that *the World would be at an End on such a Day*: to which *Prophecy* the Old Man (*D—H—*) gave full *Credit*, let down his *Hedges*, turned his *Cattle* into his growing *Corn*, and made no *Preparation* for any *Tillage* for the ensuing *Year*; as being wholly taken up in fitting himself for the *Day of Judgment*: the *Expectation* of which giving the *Man and his Wife* no small *Anxiety*, one *Morning* an *Apprentice*, who lived in the
 Family,

Family, informed the Man that he had had a *Vision* in the Night, which told him, that if he would submit to it, his *Sins* should be *expiated by Scourging*; and that *he himself* was *deputed by the Vision* to inflict the *Discipline* upon him. The *Old Man* complied, and the *Apprentice* gave him *forty Stripes save one* on the Buttocks with a Bundle of Willow-Rods; and the *Old Man* acknowledged, that the *Executioner* did not spare him, but applied the *Scourge of God* heartily. The *Man's Sins* being thus *expiated*, the next Night the *Apprentice* had a *second Vision*, directing the *Woman's Sins* to be *expiated by Fire and Water*. Then the *great Kettle* was *set on*, and the Water heated to as great Degree as the *Old Woman* could bear. But whether the *Lustration* was performed upon the *same Part* to which the *Willows* were applied, my *Friend* is not certain.— The *Woman* is since dead; but the *Apprentice* is still alive, as well as his *Master*; and (what is surprizing) is still as *rigid a Methodist* as before; though he has suffered so much by listening to the *Delusions* of these *Wretches*, and has now *out-lived the Day of Judgment* by at least *three Years*." Thus it appears what Force the *Methodical Impostures of False Prophets* have in *turning the Brain*; and of how little avail is manifest *Failure of Prediction*, (or any

other Argument) to *recover an Enthusiast to his Senses.*

3 Journ. Mr. *Wesley* indeed will reckon the *Me-*
 P. 89. *thodists* to be “no otherwise mad, than as being *convinced of Sin.*” Can this be said in all these Cases? And is it not a strange Sort of *Conviction*, that *deprives* People of their *Senses*, instead of *bringing* them to their *Senses*? He will agree too with his Friend, “in making no Question but *Satan* may exert himself on such Occasions,—to disparage the *Work of God*, as if it tended to lead People to *Distraction.*” So *Madam Bourignon* says concerning one *disordered* by reading *her Writings*, “The *Devil* endeavours to discredit them as you do, making some suspect that they might have occasioned Trouble in your *Husband’s Mind.*”

Ibid.
 P. 63.

’Tis easily said, that *Satan* raiseth the false Reports of *Despair and Distraction* among the *Methodists*; and equally easy to say, that he really induceth those miserable Affections. But one Thing is clear; namely, that those *Diseases* which *cause Enthusiasm*, as *Melancholy, Hysterics, Hypochondriacs*, have in themselves a certain *Degree of Madness*, and that *Enthusiasm* and *Madness* are but the same thing in different Words: That violent and disorderly *Passions of the Mind*, or intense *Thought* upon some particular Thing, &c. naturally lead

lead into *Enthusiastic Madness*; and, when in *Excess*, really become so. For which, were I disposed to shew my Learning, I could produce *ample Authorities*. — That *evil Spirits*, if they are not allowed to *cause* these Distempers of Mind and Body, yet make their *Advantage* of them, and take occasion to infuse into the *Sufferers* the most gloomy and dreadful *Apprehensions and Terrors*; — this also hath the Sanction of numerous and great *Authors*. And I leave others to consider how powerful must be the *Effect*, when such a *distemper'd Enthusiasm* is perpetually *worked into the Brain* by a warm, assiduous, and beloved *Teacher*: The *Greeks* talk of an *Enthusiastic Distemper*, called Χαλκότυπος μανία, a *Madness* arising from the *Sound of Brass*: *Pythagoras* in particular teacheth, that *the* Jamblic. *Noise of Brass is the Voice of a Dæmon*. P. 24. The *Methodists* should beware of such *Brazen Instruments*. — After all, Mr. *Wesley* somewhere desires, that ‘at least they should be allowed to be *Innocent Madmen*:’ But he should remember, that *Madmen* have strange *Tendency* to be *cunning*; and are apt, when *Opportunity* serves, to be *mischievous*.

For Fear of being caught again without my *Parallel*, out of an hundred Instances of *mad Papalins* we need only mention the *Seraphic St. Francis*, and the

Conform.
Fol. 39,
40.

Maffei
Vit. Ignat.
lib. 3. c. 3.

the *Glorious Ignatius*. The *former* was chained down in a *dark Room* by his *Parents*, and deemed out of his *Senses* by the *Learned* and the *Vulgar*; loved to strip himself *naked* in proof of his *Innocence*; or appear in a *fantastical and nasty Dress*, on purpose to be *derided*, and pelted with *Dirt* by the *Rabble*. — The *latter* (as all the *Writers* of his *Life* testify) was intirely in the same *Case*; and was so fond of the *Character and Treatment* of a *Madman*, that he desired to march out into the *Streets*, naked, and with *Horns* upon his *Head*, and *counterfeit Madness*, in hopes of being bespattered with *Dung* and *Filth*. He was often called to *Account* by *Authority* for *Heresy, Fanaticism, Imposture and Sediton*. And *both* of them were reckoned, by all *sober Papists*, as a *Couple of crack-brain'd Enthusiasts*; till some *cunning Managers* finding what *Use* might be made of their *Enthusiasms*, they *instantaneously commence Saints*: The *Pope*, upon their *Oath of Fidelity* to him, confirms their *Institutions and Societies*; *canonizeth* them, and confers vast *Privileges* on their *Orders*. No *Protestant*, I hope, will let these pass for *Innocent Madmen*. And if their *Followers* were not so *over-driven*, like *Cattle*, till they *run mad*, (as I am convinced many of our *Methodists* have been) the

Diffe-

Difference turns out in Favour of the *Papist*.

§. 5. One would gladly get clear of such an unhappy and *disagreeable Subject*. But there is no attending the *Progress of Methodism*, without taking in other *shocking and horrible Things* belonging to the History of this *strange Sect*. Such are their “Cryings out, Screaming, Shriekings, Roarings, Groanings, Tremblings, Gnashings, Yellings, Foamings, Convulsions, Swoonings, Droppings, Blasphemies, Curses, dying and despairing Agonies, Variety of Tortures in Body and Mind.”

Give me leave to recite them in Mr. *Wesley's own Words*, as they occur in his *Journals*: “A Woman suddenly cried out ^{3 Journ.} as in the Agonies of Death, continued so ^{P^g. 23.} for some Time, with all the Signs of the sharpest Anguish.—One felt as it were the piercing of a Sword, and could not avoid crying out even in the Street.—One cried ^{27.} out aloud, with the utmost Vehemence, even as in the Agonies of Death. Two others constrained to roar, seized with great Pain; another, as out of the Belly of Hell. —A young Man suddenly seized with violent Trembling all over, sunk down to the Ground.—One, and another, and another ^{40.} sunk to the Earth. They dropt on every Side as Thunder-struck. One so ^{41.} wounded ^{42.}

- wounded with the Sword of the Spirit, that you would have imagined she could not live a Moment.—A Woman broke out into strong Cries, great Drops of Sweat ran down her Face, and all her Bones shook. A *Quaker* dropt down as Thunder-struck, in an Agony terrible to behold.
44. Another Person reeled four or five Steps, and then dropt down.—One fallen raving mad,—changed Colour, fell off his Chair, screams terribly, beats himself against the Ground, his Breast heaving as in the Pangs of Death, roaring out, ‘ O! thou Devil, Legion of Devils, &c.’—Three Persons almost at once sunk down as dead.—One, and another, and another, was struck to the Earth, exceedingly trembling.
50. Another dropt down, — a *little Boy* seized in the same Manner: A young Man, fixing his Eyes upon him, sunk down himself as one dead, roared, beat himself against the Ground; six Men could scarce hold him. Others began to cry out, infomuch that all the House (and indeed all the Street for some Space) was in an Uproar.—Some sunk down to the Earth; others exceedingly trembled and quaked; some torn with a convulsive Motion in every Part of their Bodies, so violently, that four or five Persons could not hold one of them. A Woman, greatly offended at this, dropt down in as violent an Agony as the rest.
- Twenty-

Twenty-six of those thus affected came, &c. — while I was speaking, One dropt down as dead, presently a Second, and a Third: Five others sunk down, most of them in violent Agonies, in the Pains of Hell, and Snares of Death: One an Hour in strong Pain; one or two more for three Days.—Sighs and Groans which could not be uttered, — grievous Terrors of Mind, with strong Trembling. — Three Persons terribly felt the Wrath of God: Seven or eight constrained to roar aloud.—A young Woman sunk down in a violent Agony of Body and Mind, and five or six other Persons; again, eight or nine more; a Girl thus touched, and next her Mother dropt down, and lost her Senses in a Moment.—

Mr. *Whitefield* preaching, four Persons sunk down almost in the same Moment; One lay without Sense or Motion; a Second trembled exceedingly; the Third had strong Convulsions all over his Body; the Fourth equally convulsed.—Two more in strong Pain, Souls and Bodies well-nigh torn asunder. Another struck through as with a Sword, fell trembling to the Ground, in Crying and Pain for twelve or fourteen Hours. — Two seized with strong Pains, four the next Evening, the same Number on *Monday*. — The Enemy began to *tear* her, so that she screamed out as in the Pangs of Death, — A young Woman in a

61.

62.

64.

65.

68.

73.

79.

83. deep Agony, her Sorrow and Fear too big for Utterance, sunk down to the Ground. Only Sighs and Groans shewed she was alive. Many roared, utterly refusing to be comforted. — Others felt the two-edged Sword; one in great Torment all Night;
87. —one or two Persons tormented in an un-
88. accountable Manner, *lunatic and sore vexed*; another strangely *torn by the Devil*.
92. —A young Woman on the Bed, two or
93. three Persons holding her; Anguish, Horror and Despair, above all *Description*, in her pale Face. A thousand Distortions shewed how the *Dogs of Hell* were gnawing her Heart; her Shrieks not to be endured, she screamed out, ‘ I am damn’d, damn’d, lost for ever, &c.’ Another young Woman began to roar out as loud as *she*
94. had done.—A Woman lay on the Ground furiously gnawing her Teeth, roaring aloud, — not easy for three or four Persons to hold her; screaming, then breaking out into a horrid Laughter, mixed with Blasphemy and Cursing. — Another Woman burst out into a horrid Laughter; — her Pangs increased, so that one would have imagined, by the Violence of the Throes, her Body must have been shattered to Pieces. — Two more fell into a strange Agony, and violent Convulsions, which Words cannot describe, with Cries and Groans too horrid to be born; we prayed,
- till

till *L—y C—r*'s Agonies so increased, that she seemed in the Pangs of Death.

A Woman, who had been much tempted of the *Devil*, sunk down as one dead, ⁴ *Journ.* motionless, breathless, Pulse hardly discernible. — The Spirit of Laughter was so ^{P. 23.} among us, that poor *L— S—* sometimes laughed till almost strangled; then broke out into Cursing and Blaspheming; then stamped and struggled with incredible Strength, so that four or five could scarce hold her; then cried out, — O that I had no Soul! — Two more seized in the same Manner, laughing almost without ceasing, thus continuing for two Days a Spectacle to all. — Between two and three in the ^{38.} Morning I was waked, — and immediately heard such a confused Noise, as if a Number of Men were all putting to the Sword, — roaring aloud, loud and bitter Cries. — Others drop down in violent Agonies.

Several dropt to the Ground, as if struck by Lightning; some cried out in ^{51, 52.} Bitterness of Soul. — While I was speaking, several dropt down as dead. — Several ^{51, 78.} constrained to roar aloud. — A Woman roaring in a strange Manner, her Tongue hanging out of her Mouth, and her Face distorted into the most terrible Form. ^{86.}

This, *Reader*, is a faithful Collection of Cases from Mr. *Wesley's Journals*. But (as He says on another Occasion) “ What ⁴ *Journ.*

a *Scene* is here disclosed? And again (in his Account of a *Mob*) Can you join Heart or Hands with these any longer? With such a—Rabble-rout, roaring and raging, as if they were just broke loose, with their Captain *Apollyon*, from the *bottomless Pit*?"

Nor must Mr. *Whitefield* pass without his Contribution: "who (as Mr. *Wesley* relates) had some *Objections* against these *outward Signs*, &c. but had now an Opportunity of informing himself better. For in his *Sermon* four Persons *sunk down* close to him, almost in the same Moment. One lay without Sense or Motion: A Second trembled exceedingly: A Third has *Convulsions* all over his Body: The Fourth equally convulsed."—Whether *proper* Persons were not *prepared* to convince him, I know not. But he is afterwards full of the same dreadful Cries, *Convulsions*, and other bodily Tortures, attending his *Sermons*.

Whitef.
Journ. 6.
p. 24, 28,
38, 42, 44.
Journ. 7.
p. 12, 57,
60.

Mr. *Brainerd*, (a Sort of *Scotch Methodist*, employed to the *Indians*) gives the following Account: "Nor has there been any plausible *Objection* against this Work, in Regard to the *Manner*.—The *Convictions* of their Sin and Misery have indeed produced many Tears, Cries, and Groans: but there has been no Appearance of those *Convulsions*, *bodily Agonies*, *frightful Screaming*s, *Swoonings*, &c. which have been so much

Journ.
p. 39-41.

much complained of in other Places. — None *frightened* with a fearful Noise of Hell and Damnation; — no *convulsive, ecstatic, or flighty Appearances*; — no *boisterous Commotions.*”

This, no doubt, is a *Fling* at Mr. *Wesley's* Accounts; which are in Truth too *shocking and terrible* to be written, or read, without *Horror and Pain of Mind*: And one would really imagine, that *Bedlam* was let loose, and all the *Hypochondriac and Hysterical, Epileptic, Convulsed, Fevered, Delirious, Bewitched, and Possessed* Persons were summoned from all *Quarters* of the *Nation*.

But to what *Causes* shall we ascribe these *surprizing and strange Appearances and Effects*? I am persuaded (and can with *Certainty* speak for *myself*) that we know not enough of *Nature*, and the *Ways and Works of Providence*; — of the *Powers, Extent and Boundaries of Natural Enthusiasm*; of *Disorders* in Body or Mind; of superior *Spirits*, good and evil; of *Ecstasies, Raptures, and Visions*; of (supposed or real) *Witchcrafts*, and *diabolical Possessions*; of *Magic and Sorcery*; or even of *Counterfeits, and jugling Impostures*; and the *like*: — We are not, I say, sufficiently acquainted with these Things, so as to determine precisely to what *Cause* we should ascribe, and how *account* for, every Particular

cular of these strange and amazing *Narratives* of Mr. *Wesley*; which have so large a Share in the *Progress of Methodism*. But this I *know*, and will *prove*, that his *whole Account* is all of a Piece with the *extravagant Schemes and Conduct of the most Fanatical Enthusiasts, and wicked Impostors, among the Papists*.

The *Facts, and Circumstances* are so many and extraordinary; arising from such *different Causes*, and producing such Variety of *Effects*; pretendedly serving to the good End of *Regeneration, Miracles, &c.*—that it will be necessary to consider more distinctly several of the *Cases*; which I shall mark *numerically*, for the Sake of some *Remarks, and Parallels*, as I go along.

§. 6. And, because a *miraculous* Interposition is frequently to be called in, as a *Remedy* of these *fore Evils*; I shall previously take some Notice (in Addition to what I observed before, *Compar. Part 2d. Pag. 43.*—) of the *Methodists* Pretensions to *Miraculous Gifts, and Supernatural Cures* obtained by *their Merits and Intercessions*. Mr. *Whitefield* indeed hath often and openly *disclaimed* all Power and Pretensions of working *Miracles* among them. But Mr. *Wesley*, as usually in *similar Cases*, is more *mysterious and equivocal*. Let us see how he *mumbles this Tbisle*. Being called upon
to

to shew *Miracles* in Confirmation of his supposed *divine Mission, Inspiration, &c.* what is his Plea? “ We cannot, and there-^{Last App. pag. 107.}fore we need not, be like the *Apostles*, in working *outward Miracles*.—It is utterly^{p. 122-4.} unreasonable and absurd to require or expect the Proof of *Miracles*.—*Miracles* are quite *needless* in such a Case: there may be *τέρατα Ψεύδους, Lying Miracles*, *Miracles* wrought in Support of *Falshood*.”—Being told, there is no need of supposing the *Recoveries* (of the *Methodists* in a *Moment* from their *Fits*) to be *Miracles*, he shortly replies, ‘ *Who affirms there is?* ’—And^{Ans. to Church, p. 44.} cannot I be acquitted from *Enthusiasm*, till I prove by *Miracles* that I am in a State of^{45.} Salvation?”

This, one would imagine, were *giving up the Claim of Miracles*:—In Conformity with his Acquaintance, *Madam Bourignon*, on whom her Followers would have fixed the *Gift of Miracles*; which she renounceth in the same Manner, as *needless, &c.* “ I bless *God* for her *Recovery*. We must never attribute such Things to *Miracles*: for the greatest Part of those that are done are wrought by the *Devil*.” They who seek for *Miracles*, will undoubtedly find them with *him* (the *Devil*.) But the *Christian Truth*, and *Evangelical Doctrine*, want no *Miracles*.—As to all now called *Miracles*, and even approved as such, I have

have no Opinion of them, being for the most part performed by the *Devil*, or at least *Cheat* and *Delusion*." [*Light in Dark-ness*, Part 3d. Letter 15, and 23.]

I have, however, always thought and said, that Mr. *Wesley* never would *sincerely renounce the Claim of Miracles*; but only *prevaricate* and *equivocate*. Accordingly we shall now see him begin to *turn about, and double*. Being charged with relating *miraculous Cures* himself, he replieth, "I relate just what I saw; — and this is true, that some of those Circumstances *seem to go beyond the ordinary Course of Nature*. But I do not peremptorily determine, whether they were *supernatural*, or no."

Last App.
p. 123.

“ I have set down the *Facts* just as they were, passing *no Judgment* upon them myself, and leaving every Man else to judge as he pleases.”

Answ. to
Church,
P. 44.

What Judgment will follow from the *Partiality* and *Credulity* of his *Admirers*, he cannot be ignorant: For, like *Ignatius*, “ he knows the People with whom he has to do.” But is it *true*, that he passeth *no Judgment* ? Hear himself, “ I look upon some of these Cases (the *Disorders and Removals* of People’s falling into *Fits*) as wholly *natural* ; on the rest as *mix’d* ; both the *Disorder* and the *Removal* being *partly natural* , and partly not.” Is this his *no Judgment* ? And is he not got too
half-

5 Journ.
P. 67.

Answ. to
Church,
P. 43.

half Way into the *miraculous*? We shall see him getting over the *other half* by large Strides, and laying full Claim to *miraculous Operations*; *plainly and fully* passing his *own Judgment*, even where he says, “ he passeth *none*.” And though he may not use the very Word, *Miracle*, or *Miraculous*, he speaks in Terms *equivalent*, and of as well known *Signification*.

Many of his *Cures* are said to be “ *instantaneous*, and the *Patient* relieved in *Body and Mind in a Moment* ;” which is one *Mark* of a *Miracle*. — After mentioning some *Methodists* who were delivered “ from *strong Pain*, — as the *Agonies of* ^{3 Journ.} *Death*, — out of the *Belly of Hell* ;” he ^{pag. 40.} immediately subjoins, “ so many living *Witnesses* hath *God* given, that *his Hand* is still *stretched out to heal*, and that *Signs and Wonders* are even now wrought by his *Holy Child Jesus*.” — “ When both her ^{Page 43.} *Soul and Body* were *healed in a Moment*, he (a *Physician*) acknowledged the *Finger of God*.” Thus said the *Pope* of *St. Ignatius*, after attentively looking on his ^{Myster. Jesuit. P. 23.} *Hands*, “ This is the *Finger of God* ; I see nothing in those *Hands* but the *Fingers of God*.”

What shall we say to *Mr. Wesley's own Cure*? “ Besides the *Pain* in my *Back and* ^{4 Journ. P. 83.} *Head*, — I was seized with such a *Cough*, that I could hardly speak. At the same
I
time

time came strongly into my Mind, *these Signs* shall follow them that believe. — I called on *Jesus* aloud, — and while I was speaking, my Pain vanished away; my Fever left me.” — Thus says St. *Teresa*,

Vita. 8vo. F. 305. “ On a certain Day giving myself to *Prayer*, I felt so great Pain in my *Head*, that I could not pray: then the Lord said to me, ‘ Though you could not speak to me, I was speaking to you;’ and the *Head-ach* entirely went off.”

These Instances are sufficient; though more might be brought; he having represented almost all their *Cures* as *supernatural*, and with the *Air of a Miracle*. Upon the whole, with Regard to *Miracles*, Mr. *Wesley* has got a *Wolf by the Ears*, which he cannot safely either *hold*, or *let go*.

Popish Pretensions of this Nature are so numerous, that we need not be particular: there is no dipping into a *Legend*, without opening upon a *thumping Miracle*; they are some of their chief *Marks of the true Church*: nor is there any Way to *Sainthood* and *Canonization* without them. And yet *modest* and *sensible Papists* have long been ashamed of them, as done out of *Ostentation*, *Avarice*, and *Cheat*: While the *Methodists* are taking up with their *Leavings*, and the very *Refuse of their Impostures*.

The

The *shuffling* Conduct of Mr. *Wesley*, in *giving up*, or *maintaining* the Power of Miracles; his alternate *sinking* and *rising* (like a *Duck diving* under Water when in Danger of being *caught*, and *popping up* its Head again at a proper Distance) puts me in Mind of his *Pattern*, the *Founder of the Jesuits*.

Ribadeneira, in his *first Life of Ignatius*, is very sparing of his *Miracles*, as being not (though he knew the *Saint* very well) thoroughly satisfied of the *Truth* of them; and arguing that they were *unnecessary*. But some Years afterwards, when the Project was formed for his *Canonization*, and his *Order* to be exalted for the Advancement of the *Papacy*; immediately a *Brood of Miracles* is *hatched*, in his *second Life*, to the Number of a *Hundred*, and those testified upon *Oath*.

I remember also, (in *Analogy* to the occasional Swellings and Sinkings both of *Messieurs Whitefield* and *Wesley*, to serve a present Turn) a *wonderful Story* recorded of *St. Francis Xavier*, the *Jesuited Apostle of the Indies*. "In *baptizing* the converted *Indians*, he did *manifestly*, but *gradually*, *swell* to a *gigantic Size*, to the *Astonishment* of the *Speçtators*: but as soon as he had *finished his Office*, he *dwindled* again into his *natural Proportion*, sinking into himself."

Bartol.
Vit. Ign.
Lib. v. c. 1.

Myfter.
Jesuit.
pag. 37-

Ribaden.
pag. 544-

Bouhours's
Life of
Xavier,
pag. 623.
Xavier
Thaumat.
pag. 79.

Anfw. to
Church,
p. 43.

§. 7. Were we to survey Mr. *Wesley* in his *magnified Stature*, and arrayed with the *Coruscation of Miracles*, we should take in the full Number of his *Fits*, and their *Removals*; which, he says, were about *two hundred*:—The very same Number, which *Boubours* says were *well-attested*, (though not all upon Oath) of *Miracles* performed by *Ignatius*. And if, since Mr. *Wesley* gave the above Account, such Cases have continued in *Proportion*; they may have risen by this Time to a *Thousand*. As if he would not barely *emulate*, but *exceed* both *St. Francis* and *St. Ignatius*; as much as *they* have been declared to *exceed* in *miraculous Operations*, not only *Moses*, but *Christ*, and *all his Apostles*. But it may suffice to produce some *special Cases*, which will afford ample Matter of *Observation*.

Wesley
3 Journ.
pag. 8.

[No. 1.] “ A *zealous Opposer* desired to speak with *me* immediately. He had all the *Signs of settled Despair*. He said he had been enslaved to Sin many Years: Had long used all the *Means of Grace*, constantly gone to *Church* and *Sacrament*, read the *Scripture*, used much *private Prayer*, and yet was *nothing profited*. I desired we might join in *Prayer*. After a short Space his Countenance was no longer sad. He said, ‘ now I know *God* hath forgiven my Sins: — *Christ* hath set me free:’

free:’ And according to his Faith it was unto him.” He hath such another Instance of the “ Conversion of one above measure enraged at *this new Way*: He desires her to join with *him* in Prayer;— she falls into *extreme Agonies*,— soon after knows that *Christ had forgiven her*; — from that Hour a *Believer*.”

Wesley
3 Journ.
p. 20.

Here you see a notable Fling at *all the Means of Grace, Church, Sacrament, Scripture, Prayer*: they profited nothing. Nothing will do but the good *Mr. Wesley’s Intercession*: All the Honour is reserved for this *Particular Saint*: He alone cureth, and that by a *Miracle*, using the same *Expression with Christ*, when he worked by a *divine Power*.

Thus “ the *Devils* that infested *Ignatius’s College* could not be expelled by *Prayer, Mass, Holy Water, Exorcisms, Relicks*; — but absolutely and finally drove away by *his Merits*. — Again, one *John Paul* was so oppressed, that he could scarce breathe, and could find no Peace or Comfort from *Prayer, Sacraments, or good Works*: but *St Ignatius*, by *two Words*, wiped away, as it were with his Hands, all his *Trouble and Disquiet*.” — In *Turselin’s Lauretana Historia* we read of “ a *Woman possessed*, who having tried in vain divers *Saints*, and the most solemn *Rites of the Church*, applies to the *Virgin of Lorctto*;

Ribaden.
P. 545.

547.

Page. 73.

Loretto; where the *Devils* depart with lamentable *Howlings* and *Groans*, “*Mary, Mary!* she has ejected us.” Indeed ’tis very common to find some *Distempers* and *Devils* so obstinate, that they will never yield, but to aggrandize the Character of some *particular Saint, or Order*.

Wesley
3 Journ.
P. 43.

[No. 2.] Here follows another *Engine* to raise up Mr. *Wesley's Name*. “A *Quaker*, displeas'd at the *Dissimulation* of these *Creatures*, [the *Screamers, Droppers, &c.*] was biting his Lips, and knitting his Brows, when he dropt down as *Thunder-struck*. His *Agony* was terrible to behold. We besought *God* not to lay Folly to his Charge. And he soon lifted up his Head, and cried aloud, ‘Now I know, *Thou art a Prophet of the Lord.*’

5 Journ.
P. 112.

’Tis very possible this may be all *compact*. But, however that be, Mr. *Wesley* readily catcheth at his just *Title of a Prophet*; and more plainly elsewhere: For “a *Woman that was a Sinner* having lent him a *convenient Place* for Preaching, he declares, ‘Thou poor Sinner, *Thou hast received a Prophet in the Name of a Prophet, and art found of him that sent him.*’

Ibid.
P. 73-4.

This Pest of *Vanity* sticks so close, that he cannot help shewing what a *great Man* he is still farther; “I observe, the *Papish Priest* knew well, how much it would be for the Interest of *his Church* to have *me* accounted

accounted a Member of it." — Without Doubt, the *Pope* and *Cardinals* would be in high Raptures.

Hoc Itbacus velit, & magno mercentur Atridæ.

After preaching, the People were ready to tread me under Foot, out of pure Love and Kindness:—In going to Church well-⁵ Journ. p. 107. came with a loud *Huzza*. — As I was preaching, a *Collier* began shouting a-main for Joy; their usual Token of Approbation was clapping me on the Back." So potent are the Proofs of his *divine Mission*. 93.

§. 8. [No. 3.] But we may likewise have a Sight of our *Wonder-monger*, sitting in the Seat of the *Great Searcher of Hearts*. For thus he maketh out his *Claim*. "As⁴ Journ. p. 58. I was expounding the 12th of the *Acts*, a young *Man*, with some others, rushed in, cursing and swearing vehemently; and so disturbed all near him, that they put him out. I observed it, and called to let him come in, that our *Lord* might bid his *Chains* fall off. As soon as the *Sermon* was over, he came and declared before us all, "That he was a *Smuggler*, then going on in this Work, as his *Disguise*, and the great *Bag* he had with him, shewed. But he said, he must never do this more; for he was now resolved, to have the *Lord* for his *God*." In

In this Case 'tis evident, either that there was *Collusion and Combination*, which Mr. *Wesley* surely will not admit; or else that he *knoweth the Secrets of the Man's Heart*, that he would become a *Convert*; as well as the *Mind of Christ*, who would make him such. And why should he fall short of his *Forefathers*? For we read, "that a *Jew*, in the *Jesuit's College at Rome*, seemed once to be converted; but afterwards became *furicus*, and resolved to be gone, saying, 'he would not be a *Christian*.' The *Holy Father Ignatius* only called for him, and said, 'Stay with us *Isaac*,' and in a *Moment* he was quieted and gentle as a *Lamb*." — Our next *Parallel* will be closer. "St. *Dominic* having convicted some Persons of *Heresy*, and delivered them to the *secular Arm*; as they were going to be *burned*, he spieth one among them, in whom *discerning a Ray of Predestination*, he ordereth him not to be burned, but to be delivered back to the *Holy Office*; where he says to him, 'I know, my Son, thou wilt yet be a *good Man*, and a *Saint*.' He was *instantly illuminated*, and became of the *Order of Fryer's Preachers*." — Nor must St. *Francis* be omitted, "who foretold the Conversion of several Persons, with *infallible Truth*, to *Christ*, who were as yet *perverse*." — "Because *Saint Francis* followed *Christ* to *Perfection*; God, by uniting himself

Ribaden.
Jul. 31.

Specul.
Exempl.
L. 30. C. 9.
Peter de
Natal.
L. 7. C. 22.

Bonavent.
Legend.
cap. 11.

Conform.
Fol. 27⁸.

himself to him, and making him *one Spirit* with him by *Transformation*, revealed his own Sense to him: not only making him a *Prophet*, in seeing and knowing *future Things*, and *distant*; but more than a *Prophet*, in respect of *knowing the Secrets of Men's Hearts*. Of which there are divers *Instances*." — "By a certain *Spiritual Sign* he Conform. P. 239. knew who would be *saved*, and who *damned*, and *when*. — A *Brother* under a grievous *Temptation* fancied he should be cured by the *Parings of St. Francis's Nails*: 278. *St. Francis*, knowing this at a *Distance*, takes a *Pair of Scissars*, cuts some *Parings*, and sends them; and the *Man* was *instantly cured* of the *Temptation*." And as it would be the utmost *Partiality* to deny the *Female Saints* the *Knowledge* of such *curious Secrets*; — We find the *inspired Bourignon* laying in her *Claim*; "If I perceive the most hidden *Thoughts of your Hearts*, whence can this come but from *God alone*?" *Light in Darknes*, Part I. Letter I. — *M. of Pazzi* "penetrated into the most hidden *Folds* of other Life: N^o. 44. *People's Consciences*." — "One of *St. Catherine's Prerogatives* was, to know whether other *People* were in a *State of Grace*, or not: She could *read their Minds*, and clearly understand all that was in them. She knew *wicked Persons* by their *sinking Smell*." Ribaden. Apr. 30.

G

That

That this *miraculous Gift* was communicated to the humble *Followers*, both *Methodists* and *Papists*, will be observed anon. In the mean time, perhaps Mr. *Wesley* hath received the same Light with “*Fryer Roger*, to whom a *Franciscan* appeared after his Death, and gave him a *Rule* how to know whether any Person were in the Number of the *Predestinated*, by a *peculiar Sign* secret to common Mortals; and revealed to him the Certainty of his *own Election* :” — or he may inherit from St. *Francis* himself, “who knew who should be saved, by a *Sign* not known to *carnal Men*.” —

Martyrol.
Francisc.
Jan. 30.

Conform.
Fol. 92.

§. 9. But more of this, and other *extraordinary Gifts*, will come to Light, by looking into Mr. *Wesley*'s Practice of *exorcising Devils*, and relieving the *Possessed*; with various Proofs and Instances of the *miraculous Power of Healing*.

Wesley
3 Journ.
P. 44.

[No. 4.] “One *J—n H—n*, a Man of a regular Life, constantly attending the public Prayers and Sacrament, zealous for the Church, &c. — laboured above Measure to convince his Acquaintance, that the *Methodists falling into strange Fits at the Societies*, — was a *Delusion of the Devil*. We were going home, when one met us, and informed us, ‘that *J—n H—n* was fallen *raving mad*.’ It seems he had been

been reading a *Sermon* on *Salvation by Faith*; and in reading the last *Page*, he changed Colour, fell from his Chair, began *screaming* terribly, and *beating* himself against the Ground. — I came in, and found him on the *Floor*; the Room full of People, whom his Wife would have kept out; but he cried out, ‘ No; let them all come, let all the World see the *just Judgment of God.*’ — Fixing his Eyes upon me, he cried, ‘ Ay, this is He, who I said was a *Deceiver* of the People. But *God* has overtaken me. I said it was all a *Delusion*; but this is *no Delusion.*’ He then cried out, ‘ O thou *Devil!* Thou *curst Devil!* Yea, thou *Legion* of Devils. Thou can’st not stay. *Christ* will cast thee out.—Tear me in Pieces if thou wilt, but thou can’st not hurt me. He then *beat* himself against the Ground again;—Breast heaving as in the *Pangs of Death.* — We betook ourselves to *Prayer*, his *Pangs ceased*, and both *Body* and *Soul* were set at Liberty.” But “ going away, and afterward returning to *J—n H—n*, we found his *Voice* was lost, and his *Body* weak as that of an Infant.” The last Words, I observe, shew a *short-liv’d* and *imperfect Cure*. What became of him afterwards we know not. — I observe, that no *Regularity of Life*, or Attendance on the *most sacred Ordinances*, will satisfy Mr. *Wesley*,

if we think *Methodism* is a *Delusion*. So ready is he to decry all the *Means of Grace*, and *Good Works*. [Comp. 5 Journ. Page 45—6.]

I observe, that upon the Man's reading Mr. *Wesley's Sermon* (for he hath printed one upon *Salvation by Faith*) the *Devil* seizeth him; he is struck with *Madness*, of which the proper *Symptoms* are expressed: This he declares to be a *Judicial Sentence* for *opposing* Mr. *Wesley*; "This is he, who I said was a *Deceiver*; but *God* hath overtaken me." Which Words, if spoken by the Man *himself* as his own Sentiments, are *confessedly* spoken by him under a Fit of *Distraction*, and *Diabolical Possession*: If spoken by *Satan*, making use of the Man's *Organs*; then *Satan* is the *Methodist's Friend*, and bears *Testimony* to Mr. *Wesley's Mission*. — I observe, that in order to be true *Methodists*, we are to *run mad*, and be *possessed*, in hope of a *short and imperfect Cure*.

By way of *Comparison*, we read of "a *miserable Woman*, to whom the *Virgin Mary*, *stretching out her Hand*, pointed out *Ignatius*, and commanded her to address herself to *him*. But *she*, struck with *fresh Pangs*, cried aloud, 'Pardon me, O *Blessed Ignatius!* For now I remember I have often been *incredulous*, opposing those who extolled *your Sanctity*; and upbraiding

Bartol.
Vit. Ignat.
L.V. C.1.

ing my *Brother* for being of *your Order*.' Acknowledge then, says the *Virgin*, that he is truly a *Saint*, that *he* is your *only Help*, and that you are to *saved by his Grace*."—Madam *Bourignon* writeth to a *Woman* in these Words; "You say, *Mistress*, that your *Husband's Illness* is occasioned by *my Writings*. — Is there not Ground to doubt, that those, who speak evil of them, are possessed with the *same Spirit*, that was in the *Pharisees*, who said of *Jesus Christ*, that he was *one who seduced the People*?—I esteem your *Husband* happy for his *Child-birth Pains*; — I wish many more were smitten with this *Disease*, even though they should *die for it*."

Light in
Darkness,
Part 4.
Letter 22.

It may occasion a Doubt, whether the *Madman*, or *Satan*, was properly the *Speaker*; because *Popish Writers of Dæmonology* tell us, "that although the *Possessed* will speak several Things from *themselves*, in which *Spirits* have no Share; yet *most oftenly* the whole Discourse is the *Devil's*." And in that Case, "the *Devil* will sometimes speak *Truth*, or *seem* to depart, in order to puff up the *Exorcist* with *Vain-glory*." For which Reason they add, "that the *Exorcist* should by no means be a Man given to *Vanity*."

Thyræi
Dæmon.
P. 1. C. 17.

Mall.
Malef.
Tom. 4.
p. 17. 20.

§. 10. [No. 5.] "A *young Woman* of *Nineteen*, that could not write or read, held

Wesley
3 Journ.
p. 92-3.

held in Bed by two or three Persons;— Anguish, Horror, Despair above Description in her pale Face.—A thousand Distortions shewed how *the Dogs of Hell were gnawing her Heart*. She shrieks, screams out, ‘ I am *damn’d, damn’d*. Six Days ago you might have helped me: but it is now past. I am the *Devil’s* now: I have given myself to him. *His* I am. *Him* I must serve. With *him* I must go to *Hell*. I *will* be his. I *will* serve him. I *will* go with him to *Hell*. I cannot, I will not, be *saved*. I *must*, I *will*, I *will* be damned.’ She then began *praying to the Devil*. *We* began,

‘ Arm of the Lord, awake, awake.’

She immediately sunk down *as asleep*: but as soon as we left off, broke out again with unexpressible Vehemence, ‘ Stony Hearts break!—I am a Warning to *you*.— You *need* not be damned, tho’ I must.’— She then fixt her *Eyes* on the Corner of the *Cieling*, and said, ‘ There he is. Ay, There he is. Come, good Devil, come: take me away. You said you will dash my Brains out. Come, do it quickly. I am yours. I *will* be yours. Come just now. Take me away.’ We interrupted her by calling again upon *God*.— We continued in *Prayer* till past Eleven: When
God

God in a Moment spake Peace to her Soul."

Here is one of the most dismal Instances of *Madness, Possession, and Despair*, that can well be conceived; *one among many* that have happened among the *Methodists*: Horribly *shocking*, but necessary to be *transcribed*; on account of *similar Cases* among *Papists*, of *Parallels in Persons* said to be *possessed, or bewitched*, and cured by *Exorcisms, &c.*

But before I proceed, it may be proper just to mention "the *Distinction* between Persons *Possessed*, and such as are *Bewitched*: The *former* suffer purely (as *Dæmonologists* write) from the Operation of *Satan himself*, or his *Imps*: The *latter* indeed from *Satan*, but not without the Intervention of *Wizards, or Witches*."—And I would have it observed, that I do not make myself a *Party* in the Controversy about *Dæmoniacs*, whether their Case be *mere Distemper*, or *Distemper* caused by *evil Spirits*; nor yet, whether, how often, and how far, we have *Proof* of the *Power* of *Witchcraft*. Thus much, however, I say, that I am not one of those *Heroes*, who take upon them to chase *Spiritual Beings*, good or bad, out of the *World*; or to deny either their *Existence*, or *Influence*. And yet I am well aware how many poor *Creatures* have *unjustly* suffered under such

Mall.
Malef.
Tom. 4.
P. 12.

an *Imputation*; how frequently *Distempers* have been construed into *Possession and Witchcraft*; and especially what *wicked Tricks and Impostures Popish Priests, Jesuits, &c.* have played upon the World by such *Pretensions*.

We have several *Particulars* in this *Article*, which are not without their *proper Parallels*. This *poor Creature* calling upon the *Devil*, I am damned, I have given myself to him, ‘Come, good Devil, take me away,’ &c. — is equalled by “that *blaspheming Wretch*, pouring out *Cursings and Execrations*, and roaring out, ‘Come Devil, come.’ The Devil instantly seizeth him, and dasheth him against the *Ground*, &c. All the *Holy Amulets of the Catholick Church* are prescribed. But nothing would do, till by *Prayer to the Virgin Mary*, the *Evil Spirit* in a *Moment* departed.

Again, Mr. *Wesley* useth *hard Names*, calling the Devils ‘*Dogs of Hell*’; and both he and *Whitefield* had before called *Satan* ‘a *Fool*, one that did not understand his own *Business*.’ Which shews how carefully they observe “the *Rule* prescribed to *Exorcists* by approved *Papists*, namely, to call the Devils *opprobrious Names*, in order to expel them, by taming their *Pride*. And ’tis one *Form of Conjurati- on*, “I conjure you, ye abominable Rebels, ye *Acherontic Dogs*, worse than
Common

Baling.
Calendar.
B. Virg.
p. 182.

Mall.
Malef.
Tom. 3.
p. 29.

Mengi
Fuga
Dæmon.
p. 103.

Common Strumpets, &c.” And they give for a Reason, ‘ that the *proud Devils* cannot bear *Contempt*, but will sneak away *ashamed*.’

We may observe, that this *despairing Woman, distracted* by her Terrors, hath in Imagination a *Sight* of the *Devil* coming to seize her; “ She fixt her *Eyes* on the *Corner of the Cieling*, saying, ‘ There he is. Ay, There he is.’ &c.—And (pag. 88.) “ Another Woman strangely torn by the *Devil*, upon *Deliverance by Prayer*, cried out vehemently, ‘ He is gone: he is gone.’”

This *imaginary Sight*, of what none besides can see, is pretty common among the *Legendary Saints*; who in their *desperate and distracted Fits* see him coming and going, and enter into *Discourse* with him. — ’Tis likewise a very usual Thing with Persons thought to be *bewitched*, to have a *Sight* of their *Tormentors*, either *Dæmons*, or *Witches*. Those, who are unacquainted with these Things, may see many Instances in *Mather’s History of New-England*. Particularly, Book VI. Ch. 7. Where “ Persons tormented by *Sorcery*, or *Witchcraft*, are in the *utmost Agonies* and *Convulsions*, uttering the most horrid *Imprecations* and *Blasphemies* ;” such as these in *Mr. Wesley’s Journals*. One sees a *Spirit* stand by her, and afterwards cries out, ‘ He is gone.’ Others cry out upon the *Dæmons*, ‘ They

are gone; they are gone;’ and with an *alter’d Voice*, say, ‘ Now I am well.’ — So, (History of *Witchcraft*, Vol. I. p. 50.) Mrs. *Throgmorton’s* Children cry out, ‘ See the *Witch* there; take her away; look where she stands.’ Page 123. The supposed *Wizard* is *seen*; ‘ Oh! He is come; he is come.’”

The contrary, *joyous Visions* of *Christ*, *Angels*, &c. will fall in our Way as we go on; as also other Circumstances of *Witchcraft*.

Wesley
3 Journ.
p. 93-95.

§. 11, [No. 6.] Of equally *terrible* Nature is the next Case. “ A *Woman* lay on the *Ground*, furiously *gnashing her Teeth*,—and *roaring*. Not easy for three or four Persons to hold her; especially when the Name of *Jesus* was named. We *prayed*; the *Violence* of her *Symptoms* ceased, but not a *complete Deliverance*.

In the Evening, being sent for again, I was *unwilling*, indeed *afraid*, to go; thinking it would not avail, unless some, who were *strong in Faith*, were to *wrestle with God* for her. I *opened my Testament* on those Words; I *was afraid*, and went and hid thy *Talent in the Earth*. I stood reprov’d, and went immediately. She began *Screaming* before I came into the Room; then broke out into a *horrid Laughter*, mixt with *Blasphemy*, grievous to hear.

One

One, who from many Circumstances apprehended a *preternatural Agent*, asking, 'How did'st thou dare to enter into a *Christian?*' Was answered, 'She is not a *Christian*: She is *mine.*' Q. 'Dost thou not tremble at the Name of *Jesus?*' No Words followed, but she *shrank back*, and *trembled exceedingly.* Q. 'Art thou not increasing thine *own Damnation?*' It was faintly answered, 'Ay, Ay:' which was followed by fresh *Cursing and Blasphemy.*

My *Brother* coming in, she cried out, '*Preacher, Field-Preacher! I don't love Field-Preaching.*' This was repeated *two Hours* together, with *spitting*, and all the Expressions of strong *Aversion.*

Two Days after we called upon her again. Now it was, that *God* shewed he heareth the *Prayer.* All her *Pangs ceased in a Moment*; — and she knew that the Son of *Wickedness* was departed from her."

Here we see a confessed *diabolical Possession*; Mr. *Wesley* owns his *Talent of ejecting Satan*; and actually doeth it, by the *Prayers of himself and Brother.* Let us consider a few of the Circumstances. — In the first Place we should admire Mr. *Wesley's* excellent *Trap to catch Fame, i. e.* an Appearance of profound *Humility.* He was *unwilling and afraid* to venture upon expelling *Satan himself*, casting about for *others strong in the Faith.* In this Per-

plexity he *dips* in the *Bible*, by Way of *Lottery*; (which Mr. *Whitefield* calls *tempting God*; and much greater and better Men have looked upon as little short of *Conjuring*) immediately *Heaven* openly attests his *Talent of ejecting Devils*. He goes and succeeds." — Again, (even after the *Sanction of Heaven* to be an *Exorcist*, and the *Rebuke* for drawing back) "being informed of a *Woman* deemed *mad*, or *possessed*, and desired to come to her; he asketh, 'What Good do you think I can do?' But being pressed, he went; performed his Office; and left her rejoicing and *praising God*." — Once more: "Mr. *Wesley* having cured an Old Man of an inveterate *Cough*, asketh, (how *modestly*, and yet how *artfully*?) Does *Humility* require me to deny a notorious *Fact*? If not, which is *Vanity*? To say, I, by my *own Skill*, restored this Man to Health? Or to say, *God* did it by his own *Almighty Power*?"

Wesley
5 Journ.
p. 85.

Plain Ac-
count,
p. 28.

In all these Instances Mr. *Wesley* well knows 'the Persons with whom he has to do,' where the Honour will center, what Veneration *his own* will conceive for the *wonderful Man*, who is such a powerful *Operator*, and, at the same time, of such *self-denying Humility*. 'Tis our Business to remark, how carefully he hath *copied his Originals*: — As that of the great "*Ignatius*, unto whom a *Woman* possessed with a
Devil

Ribaden.
Jul. 31,
p. 544.

Devil being brought, from an Opinion of his eminent Sanctity, he answered very humbly, “ that he *deserved not* so much Favour at the *Lord's Hands*: yet he would pray for the *poor Woman*. He did so; and presently she was freed from her Trouble.” — “ From the same Principle of Humility, and Fear of assuming too much, many illustrious Saints have with Difficulty been induced to lend their Operation in casting out Devils. St. Laurentius Justinian being desired to expel a Devil out of a Woman, said, ‘ Ask not of me what I can't do.’ Gregory of Lingon gave the same Answer; St. Remigius the same, when a Woman possessed applied to him; and so did Nicetius of Lyons.” This they found the most effectual Way. For the Pride of the Devils could never resist the Humility of the Exorcist. “ The Devil in full Possession of a Man, seeing Fryer Ruffin coming, ran away as fast as he could, and gave for a Reason, ‘ that he could not stand the Poverty, Humility, and Prayers of such a Saint.’ ” — “ St. Antony once finding himself not powerful enough to expel a Demon, sendeth the Possessed to Paul the Simple; and then, ‘ I go, I go, (saith the Proud Spirit) the Simplicity and Humility of Paul drive me away.’ ”

Thyræus
Dæmon.
Part 3.
Cap. 38.

Conform.
Fol. 64.

Thyræus
Ibid.

Another Thing observable is Satan's scurrilous Language, and contemptuous Treat-

Treatment of the *Wesleys*. “ *Preachers! Field-Preachers! I don't love Field-Preachers, for two Hours together, with spitting, and all Expressions of strong Aversion.*” And who but the *Devil*, or his *Agents*, would do so? And yet this evidently turns out to the *Wesley's Advantage*; to the *Increase* of the malicious *Spirit's own Damnation*, and *their Triumph*. For what better Proof of their *divine Mission*, than *Satan's Aversion* to them; of their *Superiority*, than his *flying the Field*?

Bartol.
Vit. Ign.
p. 398.

Thyr.
Loc. Infest.
p. 121. and
Dæmon.
p. 183.

This hath been of old one of the *Devil's Tricks*, and with the same *Success*. For “ they insulted even the *Holy Ignatius* with such opprobrious *Nick-names*, calling him *one-eyed, halter, baldpate, &c.* They don't value *Ignatius* of a *Hair*, and will not stir a *Foot* for him. But with their *whole Troop* were soon forced to fly.” — “ They throw out *Cart-loads* of *Blasphemies* and *Railings* against the *Saints*; calling the most sanctified *Virgin Euphrasia, Whore*; and *Theodorus, Son of a Whore*: They call *St. Benedict, Maledict*: *St. Syrus* and *St. Bernard*, they diminish into little *Syrulus* and *Bernardulus*; and call the latter *Pork-eater* and *Cabbage-crammer*; all with the utmost *Contumely*.”

Wesley
3 Journ.
p. 94.

§. 12. We go on in the same Strain. [No. 7.] “ I was sent for to *Kingswood,*
to

to one of those who were so ill *before*. A violent *Rain* began just as I set out, so that I was throughly wet in a few Minutes. The *Woman*, then *three Miles off*, cried out, ‘ Yonder comes *Wesley*, galloping as fast as he can.’ When I was come, I was quite cold and dead, fitter for *Sleep*, than *Prayer*. She burst out into a horrid *Laughter*, and said, ‘ No Power, no Power : no Faith, no Faith. She is mine. I have her, and will not let her go.’ We begged of *God* to increase our Faith. Mean while her *Pangs* increased more and more : so that one would have imagined, by the Violence of the *Throes*, her *Body* must have been shattered to Pieces. One, who was clearly convinced this was no *natural Disorder*, said, ‘ I think *Satan* is let loose. I fear he will not stop here.’ And added, ‘ I command thee, in the Name of *Jesus*, to tell if thou hast Commission to torment any other Soul.’ It was immediately answered, ‘ I have, L—y C—r, and S—b J—s ;’ two who lived at some *Distance*, and were then in perfect *Health*.” This was on *Saturday*. But he goes on, “ On *Sunday* in the *Evening*, I called at Mrs. J—’s in *Kingswood*. S—b J—s and L—y C—r were there. It was scarce a Quarter of an Hour before L—y C—r fell into a strange *Agony*; and presently after, S—y J—s. The violent *Couvulsions* all
over

over their Bodies were such as Words cannot describe. Their *Cries and Groans* were too horrid to be born. Till one of them, in a *Tone not to be expressed*, said, ‘Where is your *Faith now?* Come, go to *Prayers*. I will pray with you. *Our Father, &c.*’ We took the Advice, *from whomsoever it came*, and poured out our Souls before God, till L—y C—r’s *Agonies so increased*, that she seemed in the *Pangs of Death*. But in a *Moment God spoke*; she *knew his Voice*, and both Body and Soul were healed. We continued in *Prayer* till near One, when S—y J—s’s *Voice* was also *changed*, and she began strongly to call upon God. In the *Morning* we *renewed* our *Prayers*, while she was crying continually, ‘*I burn, I burn:—I have a Fire within me. I cannot bear it. Lord Jesus! Help!*’

I have transcribed this Case at large, on account of *Variety of Observations and Parallels* that will result from it.

The first *extraordinary Circumstance* is, that when Mr. *Wesley* was on the *Road*, and upon the *Gallop* on account of the *Rain*, the *Woman possessed* should *know and see* this so exactly, at *three Miles Distance*. And I assure him, that I do not *deny the Fact*; though I cannot comprehend the *Manner*, or the *Cause*. Nor do I doubt of the *Truth* of some *similar Cases*, however unaccountable, as to bare *Matter of Fact*.

Fact. Whether this will turn to Mr. Wesley's Honour, I cannot say.

Mr. C. Mather (*History of New-England*) giving an Account of dreadful Sorceries and Witchcrafts, has many Instances Book VI.
Chap. 7.

“ attested by Persons of the utmost Veracity, and unquestionably well supported, of People thus *preternaturally* indisposed, who knew Things done at a Distance, and what Persons were bewitched at distant Places.”—So in *Glanvill's Sadducismus Triumphatus*, we have Evidence upon Oath, Relat.
the 2d.

“ of a Boy bewitched, who would describe exactly the Clothes and Habit of the Witch at that Time, though her House was at a good Distance; and this the Constable and others, upon repairing to the Witch's House, found to be true. — A Girl taken with strange Fits usually told what Clothes Elizabeth Style, (the supposed Witch) had on at the Time, which the Informant and others have seen, and found true.”— Relat.
the 3d.

There is another Case, coming nearer to that of Mr. Wesley seen upon the Gallop, &c. to be found in the *History of Witchcraft*. 'Tis in the Account of the Witches of Warbois, executed for bewitching the Children of Mr. Throckmorton; and tormenting them with grievous Agonies, Fits, &c. — “ The eldest Daughter was in her Fit, sitting at Home in a Parlour; who suddenly said, ‘ Now Uncle, and two

others, whom she named, are going to *Mother Samuel*, (the Witch.) See, says she, where *Mother Samuel* goes trotting in the Streets before them, with her wooden Tankard, and her Apron tucked up before; naming the House where she went, and all the Discourse that passed between them. And it proved true, that she repeated exactly every Word and Passage between them; though she could not possibly either hear or see any Thing in that Situation; and at that Distance."

De Exorcif. Posses.

Popish Authors are unanimous in ascribing this *Knowledge of Things*, remote from the natural Sight, to a *diabolical Possession*. Nor need we be particular, when we have the Authority; of the *Roman Ritual*; that the *Discovery of Things at a Distance* is one *Sign of an inmate Devil*." Unless the *Glorious Ignatius* be thought of better Authority; one of whose Privileges was, "to discover Things very far remote from human Sight:" Or that Instance "of *Fryer John*, a *Franciscan*, who had a clear Perception of the Coming of *Brother Giles*, at twenty-eight Miles Distance, by the *Odour of his Sanctity*."

Maffæ.
P. 55^t.

Martyr.
Francisc.
Jul. 3.

The second Particular remarkable is another Instance of the *Devil's Impudence*, in ridiculing *Mr. Wesley* for his *draggled* Condition; and taking Advantage, from his being quite cold and dead, to burst out into
a hor-

a horrid *Laugh*; thereby insulting him both for want of *Power*, and of *Faith*. Mr. *Wesley* seems sensible of this *Defect*, and begs of *God* to increase their *Faith*. The *wicked one* again *taunteth* and *upbraided* him, “Where is your *Faith* now? Come, go to *Prayers*. I will pray with you; ‘*Our Father*, &c.” This likewise is intimated to be a *Sneer* of the *Devil*; for Mr. *Wesley* adds, “We took the *Advice*, from whomsoever it came.”

Whoever will look into the *Elogia Jesuitarum*, (Pag. 489.) will find how these *curfed Spirits* took all Opportunities of treating the *holy Men* with *Derision*, *Scoffs*, *Taunts*, *Horse-laughs*; and how all turned to a good Account, in raising the Character of the *Jesuits*.—Even *Ignatius* himself, St. *Dominic*, and all the *Mass-Priests* found the same *impudent* and *scornful* Treatment. And we are assured, “that when the *Holy Fathers* the *Jesuits* came to relieve any *Dæmoniacks*, the *Devils* at first would behave *impudently*, and *insult* them; but were forced to take to their *Heels*, as soon as the *Possessed* had purged themselves by *Confession*, and tied some *consecrated Wax* round their *Necks*.”

Ribaden.
in Ignat. &
Dominic.

Franci
Annal.
Jesuit.
p. 162.

The Circumstance of the *Devil's* calling for *Prayers* puts me in mind of what some *Papists* say, namely, “that this *infernal Fiend* will sometimes *relent*, and will bring

himself down so as to say *Pater Noster*, but never to say *Ave Mary*."

Specul.
Exempl.
Dist. 6.
Cap. 23.

"The *Devil* too, seeing how *Penitents* were whitened by *Confession*, desired a Priest to confess *him*."

As a third Particular we may take Notice of *Satan's* not stopping at *one Methodist*, but declaring his *Commission to torment two more*, whom he *names*. This Secret is drawn from *Satan* by "One, who was clearly convinced this was no *natural Disorder*:" Which *One*, I presume, is Mr. *Wesley's Good Self*, by his speaking so *authoritatively*, "I command thee to tell."—The *Account* seems to betray some *Suspicion of a Compact*. For I do not find this *Question* was ever asked before in any of the *Methodists* that were *possessed*: And it must be a *foolish Devil*, who would so freely declare into *what particular Persons* he was to *enter*;—unless he were *compelled irresistibly* by Mr. *Wesley's superior Power*. 'Tis a lucky Incident too, that these "Two *very Persons*, who lived at a *Distance*," should happen at that *Nick of Time* to be in *Company* with Mr. *Wesley*; and there on a sudden fall into their *diabolical Fits*. And it may be thought he was something defective in *Power*, or *Charity*, for not praying to *God*, or commanding *Satan* to torment *no Body besides*; instead of permitting them to inflict his *Tortures* on others.

But

But perhaps it might more effectually advance the *Exorcist's Honour*, in multiplying Cures by his *Intercession*.

But, without considering the Case in this View, I shall barely relate some *Parallels of Satan's slipping out of one Person into another*, from Histories of People bewitched, and *Popish Exorcisms*. "A Woman possessed by an unclean Spirit was brought to the Priest to be exorcised; and the Devil spoke out of her Mouth, 'If I am ejected from her, I will instantly enter into another Person,' naming one *Othmar*. But he could not, because the Priest sent to *Othmar* to arm himself by Penitence and Confession." [Should not Mr. Wesley have given this Caution?] *Mabill. Act. Benedict.* ab Ann. 800. Part 2d. pag. 4. Again, *Ibid.* pag. 62, "Another Woman was brought to St. *Probus* to be exorcised, and the Devil said, 'I am ejected hence by the Word of the Lord, and the Merits of his Saint: But, before you get to *Erfestfort*, I will plague you again, and again.' Accordingly he entered into another Sister, and into a *Tbird*, and tormented them in a terrible Manner. But they were restored to perfect Soundness." *Ibid.* p. 62.

We read of such a skipping Devil exorcised by St. *Malackias*; "for being driven out of one Woman, immediately he jumps into another; driven out of her, he flies back

Vita
Malach.
Cap. 8.

back again into the first Woman; and so shifts often backward and forward, till at length he is commanded to possess neither of them, nor any other Person; the *Saint* not bearing any longer to be thus illuded."

Wesley
4 Journ.
pag. 66.

§. 13. The *Dæmoniacs* among the *Methodists* are still carrying us on into farther *Speculation*; arising from the following Instance. [No. 8.] "I met, says Mr. *Wesley*, with a surprizing Instance of the Power of the *Devil*. Mrs. *J—s* took the *Bible*, and read; but on a sudden threw it away, saying, 'I am good enough, I will never read, or pray more.—I used to think I was full of Sin, and sinned in every Thing I did. But now I know better. I never did any Harm in my Life, &c.'—She spoke many Things to the same Effect; plainly shewing, that the *Spirit of Pride, and of Lies*, had full Dominion over her.—And yet she was in the most violent *Agony*, both of *Mind* and *Body*. Upon our beginning to pray, she raged beyond Measure, but soon sunk down as dead. In a few Minutes she revived, and joined in Prayer. We left her for the present in Peace."

Such are the *Tendency* and *Effects* of *Methodistical Spiritual Pride* from the Doctrine of *Perfection*. But he goes on. "All the

the next Day she was in a *violent Agony*; till starting up in the Evening, she said, ‘ Now they have *done*. They have *just done*. C— *prayed, and Humphreys preach’d*. (And indeed *so they did*.) And they are *coming hitber* as fast as they can.’ Quickly after they came in. She immediately cried out, ‘ Why, what do *you* come for? You *can’t pray*: You know you *can’t*.’ And they *could not open their Mouths*; so that after a short time they were constrained to leave her as she was.

Many came to see her on *Tuesday*; to every one of whom she spoke concerning either their *actual*, or their *Heart Sins*; and that so *closely*, that several of them *went away* in more *Haste* than they came.” [This, ’tis to be remembered, happened in *Mr. Wesley’s Absence*.] “ In the *Afternoon* she sent to *Kingswood* for *me*. But said, ‘ *Mr. Wesley* will not come *To-Night*. He will come in the *Morning*. But *God* has begun, and he will end the *Work by himself*. *Before Six in the Morning* I shall be well.’ And about a *Quarter before Six the next Morning* the *Peace of God* came to her Soul.”

In this Account (which I thought necessary to transcribe at large) the three following Points are *observable*; — The *seeing Things done at a Distance*, — the *Knowledge of the Secrets of the Heart*, — and *Utterance*
of

of Prophecies,— all by a *Woman possessed by the Devil.*

But *previously* I would take notice of an *odd Sort* of Circumstance, wherein this *Knowledge of the Heart* consisted. When some *Methodists* came to visit Mrs. *J—s*, you observe, she immediately cries out, “ What do you come for? You *can't pray*: You *know* you *can't*.” This Mr. *Wesley* says was true, for “ they could not open their Mouths; and were *constrained* to leave her as she was.” But here is the Difference between the *Principal*, and his *Inferiors*. Mr. *Wesley* at this time was *absent*. But when the *Devil* taunted Mr. *Wesley* himself, as wanting *Faith*, and *unable* to pray; he presently shewed that he *could*, as in the preceding Number.

For a *Comparison*, I do not remember at present more than two of this *odd* kind. one happened among the *Franciscans*. “ At the Funeral of St. *Achas*, the *De Profundis* being set, none of the Company, with their many and utmost Attempts, *could possibly utter the Words.*”— The other is the Confession of a Person supposed to be *bewitched*, (in the *History of Witchcraft*): “ *Agnes Nasmith* frequently told the *Minister*, that their *Hearts and Tongues were bound up* in such a manner, that they could not *express* what they would: — upon attempting to speak, their *Mouths* seemed to be *contracted*;—

Martyr.
Francisc.
Jun. 11.

Vol. II.
P. 122.

ed;—she could not *express one Word*, even when on her *Knees* for the *Girl's Recovery*.”

The *first* Point, that of *seeing and know-* See No. 3.
ing Persons and Things at a Distance, may be passed over; as we have spoke of it before, and will fall in our *Way* again.

The second is the *Knowledge of the Secrets of the Heart*. And of this I have spoken too already; at least as far as it concerned the *Principals*, whether *Methodists*, or *Papists*: And shall now consider this *supernatural Gift*, as *communicated* to those of *lower Rank*. There can't be a plainer and stronger Instance than this before us; “the *Woman* in her *Fits*, or rather coming out of them, spoke so closely to her *Visitors*, not only concerning their *actual Sins*, such as they had in fact committed; but their *very Heart Sins*, such as had only risen in their *Thoughts*; that thereby she puts many of them to *Shame*, and makes them run hastily away.”

Were I disposed to make a *Trifle* of this, I might say, that one *natural* Way of knowing the *Hearts* of each other might proceed from their constant Custom of *mutual Confessions* in the most *minute* Circumstances and *Temptations*, and Answers to the most *searching Questions*: Whereby they come acquainted not only with the *Sins* of the *Party confessing*; but of those

who have made *no Confession*; but who have been guilty of Sins in *Company* with those who *have confessed*, &c. And so by one *out of his Senses*, in a *wild Fit*, all is *betrayed*; and the *conscious Parties* are *shamed and disgraced*. This happened in Mr. *Wesley's Absence*; who, had he been there, might have prevented the *Scandal*; and have given the Matter a better Turn, by shewing it to be an *Artifice of Satan*, in order to *calumniate the Society of innocent Lambs*. For *Popish Dæmonologists* teach, “ that 'tis *one Trick of the Devil*, to make the *Possessed* tell impure and criminal Stories of the *By-standers*, on purpose to raise *Scandal*; and to *terrify* them so that they may *run off*, and take no more *Care* of the *Patient*.” And so it happened here.

The *Cause* of thus knowing the *Heart*, and revealing *Secrets*, (which some have ascribed to *Distemper*, or other *Secrets of Nature*) the same *Dæmonologists* impute directly to the *Operation of Satan*; as what distinguisheth *Dæmon's Agency* from *Human*; and *Possession* from *Disease*. Thus “ A *Girl* in a *Monastery*, being deeply in *Love*, but disappointed by the *Unfaithfulness* of her *Lover*, run *mad*: The *Devil* entered into her, and discovered to her all the *Secrets* of the *Man*, his private *Discourses* with his *new Mistress*; which made her ready to *hang herself*. But, however,
this

Mall.
Malef.
Tom. 4.
pag. 18.

Thyræus
Loc. Infest.
pag. 123.
Dæmon.
P. 44.

Wier.
Præstig.
Dæmon.
L. 3. C. 13.

this was imputed to *Melancholy* for her Disappointment."

Popish Parallels are exceeding numerous. To mention a few. "By virtue of a *wonderful Light from St. Francis*, his *Disciples* saw one another's *Minds* as clearly as their *Bodies*; each one's *Conscience* being *naked* to another." — "*Pb. Neri* could distinguish *Sinners* by the *Smell*; could tell his *Penitents* their particular *Maladies*, and of his own accord *detect their several Vices*." — *Laurent. Ananias* says, "I saw with my own *Eyes* a certain *possessed Woman*, who was so *petulant*, that she could see nobody, whom she would not upbraid with their most *hidden ignominious Workings*; from whence no small *Suspensions and Defamations* arose."

Conform.
Fol. 139,
208.

Ribaden.
May 25.

De Natur.
Dæmon.
Lib. 3.
Cap. 27.

The *third* Point observable was, the Utterance of *Prophecies* by our *Methodists*; or their foretelling Things to come. The *Pretensions* of Mr. *Whitefield* and Mr. *Wesley* to the *Prophetic Faculty*, (when, I take for granted, they would not be thought *Dæmoniacs*) have been related before. Here we have an Instance of a *Woman prophesying* under a *Possession*. "Mr. *Wesley* will not come to Night: he will come in the Morning.—God will end the Work by *himself*. Before Six in the Morning I shall be well." Whether the *Woman herself* speaks, or the *Dæmon* through her *Organs*, is not

Enthuf.
Part 2d.
P. 36.

Theſaur.
Exorcifm.
p. 640.

certain. But we are affured, “ the *Devil* is fo *crafty*, that ſometimes he permits the *Poſſeſſed* to ſhew Signs of *Devotion*; and the *Wicked One* himſelf will utter pious Things, to perſuade the *Exorcifit* that he is departed :—And, on occaſion, he will *go out* of his *own* accord, before the *Saint* comes, to avoid the *Diſgrace* of being *expelled*.”

Thyr.
Dæmon.
p. 114.

Wefley
4 Journ.
p. 58, 65.

We have ſuch another *Prediction*; “ A *Woman*, who dropt down, ſtruck as was ſuppoſed with *Death*,—declares and knows, ſhe ſhould *not die*, but *live*.” — And, “ *Anne Cole*, when dying, declares, ‘ I know my *Saviour* will *reſtore* me ſoon.’ And he did, in a few Hours, to *Paradiſe*.” This is a truly *Oracular Prophecy*, which would be verified either by *Life* or *Death*. Had ſhe *ſurvived*, what a *Miracle* ! She *dieth*, and ’tis the ſame.

Solid.
Virtus.
Introd.

In ſuch a *Caſe*, “ One *Stephen Bartolus* being deſperately ill, *St. Ignatius* after going to *Maſs* declareth, ‘ *Stephen* ſhall *not die* at this *Time*.” — On the contrary, “ when a *Carteſian* in a dying and deſpairing *Condition* ſent to that *good Soul Mrs. Bourignon* to pray for him, promiſing to turn wholly to *God*, if he recovered; ſhe pronounceth (with a *double Prophecy*) ‘ He ſhall *not recover*, but he *ſhall die*; for if he did recover, he would fall deeper into that *perniciouſ Error*.’”

If

If we look into *Popish Authors*, particularly concerning their *Exorcisms*, we generally find these three *Faculties*, (seeing distant Things, knowing the Heart, and foretelling future Events) in one and the same Person, either under a *Possession*, or an *Ecstasy*; and ascribed likewise to *Satan*, as the *efficient Cause*. “When you hear ignorant and illiterate People interpret difficult Points, discover the Secrets and Sins of others, or sing with a musical Voice, foretell Events, &c. this is an undoubted Sign of a diabolical Presence. — The Revelation of Secrets, and Prophecy, evidently *distinguish Dæmons from Men*; because *Dæmons* may know, Men cannot.” — Above all, the Authority of the *Romish Ritual* determineth, “that a *Dæmoniac* is to be distinguished from one troubled with the *black Bile*, or other *Distemper*, by his *discovering distant and occult Things*.”

And yet, when they have a mind to make a *Saint*, the *Proof* is brought from these very *extraordinary Gifts*. Thus *Ribadeneira*, in his *Biblioth. Soc. Jesu*, extols “*Jacob Rbem*, because he was often endowed with a *Prophetic Light*, declared openly Things future, Things at a Distance, and otherwise secret, with *infallible Veracity*. — *Jos. Anchieta* knew Things absent, distant, and future; and foretold them as distinctly, as if his *Mind was the Reflecting-Glass*”

Thefaur.
Exorcism.
P. 634.

Thyr.
Loc. Infest.
P. 123.

De
Exorciz.

Pag. 210.

P. 283.

P. 291. *Glass of the Divine Will.*--Mancinellus proved Spirits, cast out *Devils*, cured the Diseased, foretold various Things in Futurity, and told of Things at a Distance." And, I believe, there are an *hundred* Instances of this Nature in that Book. And there are perhaps as many in honour of the *Franciscans* in the *Franciscan Martyrology*, and the famous *Book of Conformities between Christ and St. Francis*.

But the most *irrefragable Testimonies* are in the *Roman Breviary*; where, on the *Festivals* of divers *Saints*, all these *wonderful Gifts* are related: most of them too were *canonized*. As of *St. Xavier*, *St. Frances of Rome*, *Pb. Neri*, *Alcantara*, *Ignatius*, *Francis*, *Anthony*, *Romualdus*, *Catharine of Sienna*, &c. Many of them foreknew particularly the *Time of their Death*.

Thus, by an unaccountable Infatuation, *favourite Saints* are *beatified* and *canonized*, on the very *same Account*, for which others are pronounced to be under a *diabolical Possession*.

But, after all, 'tis possible these Wonders may, in a good Measure, be accounted for from *Distemper*, a Disturbance of *Brain*, Alienation of the *Reason* and the *Senses*; some *Disorder* of Mind or Body. For that Persons afflicted with *natural Distempers* have frequently, in an *Enthusiastic Manner*, uttered Prophecies, and revealed *Secrets*;

crets; and when they were cured by *natural Means*, the Gift of *Divination* quite left them, together with the *Illness*; — I could prove from Authorities of *Physicians*, ancient and modern. Nor is it an *incredible* Thing to *me*, as being attested by *History*, and known in fact to be true, that those, who have little or no Use of their *Reason and Senses*, should utter *Predictions*, and reveal *Secrets*: As for Instance, *Madmen, Idiots, Epileptics, Ecstasies, &c.*

Nor, again, is there any Room to doubt, but that *wicked Men and Seducers* have sometimes uttered Things *prophetically*, which came to pass. And we know, that in the *latter Days* *Dæmons* should be the *Authors* of many surprizing Things, *seemingly* at least *miraculous*; God permitting *Satan* to work upon the Affections of *false Prophets*, and *evil Men*.

§. 14. We have not yet done with the *Dæmoniacs*. For [No. 8.] Mr. Wesley ^{4 Journ.} P. 37, 38. mentions “ a *Spirit of Laughter* coming upon *himself, Brother*, and *several others*; which they could not possibly help, and which he imputeth to their being *buffeted by Satan*.” To what I said of this before, [Entbus. Part 2d. pag. 73] I now add, that if it really proceeds from *Satan*, he worked in the same Manner long before the Time of the *Gospel*: This being the same

Dr. James same as what the *Ancients* called the “*Sardonian Laughter*; convulsive and involuntary, and a Sort of *Madness*: which Disorder hath passed into a *Proverb* (*Sardonius risus*, signifying a *forced Laugh*) and to be *cured* in the same Manner as *Convulsions*.” “One of them, says Mr. *Wesley*, was so torn of the *Evil One*, that sometimes he *laughed*, till almost strangled; then broke out into *Cursing* and *Blaspheming*; then *stamped*, and struggled with incredible Strength.” — The *History of Witchcraft* mentions such another Case, where “Mr. *Throgmorton’s* Children are raging and convulsed, as if ready to be torn to Pieces; — then of a sudden they *can’t help laughing*.” — In the *Acta Germanica* we have a Chapter on *involuntary Laughter*; with mention of divers Women obnoxious to it from *Hysterics*. And *Sennertus* imputeth it to *Hysterics*, *Convulsions*, and sometimes to *Frenzy and Alienation of Mind*. — Give me leave to add a Passage from Mr. *Turner’s History of remarkable Providences*. (Part. 2. Ch. 36.) “*Platerus* speaks of some, particularly an *Abbot*, who was forced involuntarily to laugh, and toss himself about, to the utter spending of his Strength. Which puts me in mind of a Story related by *H. Stephens* (in his *World of Wonders*) of a Man, who being at Church, and seeing a Woman fall down
off

Dr. James
in
Sardonius.

Vol. I.
pag. 50.

An. 1672.
Obs. 304.

off her Seat while she was sleeping, fell into so great a Fit of Laughter, that he continued three Days and three Nights without giving over."

§. 15. [No. 9.] To the former Sign of *diabolical Possession* we may subjoin an *unusual and unnatural Voice*;—*Singing*, and that in a very *melodious* Manner; and delivering out *holy Things*.

"One speaks in a *Tone not to be expressed*;—we continued in Prayer, when another's *Voice* was also *changed*. — She cried out, 'Give me the Book, and I will *sing*.' She began giving out Line by Line, but with *such an Accent as Art could never reach*,

Wesley
3 Journ.
P. 95.

Why do these Cares my Soul divide?

Heavily moves my damned Soul.—

Here we were obliged to interrupt her."

In Conformity hereto, *Wierus* having described the *Agonies* and *Convulsions*, &c. of one thought to be in an *epileptic Fit*, addeth, "that at length the *Devil* was found out to be the *Author*, betraying himself by the Possessed speaking with an *unusual Voice and Words*."—

Præstig.
P. 425.

Thyræus gives the following Instance:

"While St. *Norbert* was *preaching the Word of God*, and *exorcising* a Girl that

Dæmon.
pag. 65.

L

was

was brought before him; the *Devil*, deriding him, delivered out through the Girl's Mouth the *Book of Canticles* from the Beginning to the End; speaking it *Word for Word*, first in the *Latin*, and then *interpreting* it in the *German Language*."—

Book VI.
Chap. 7.

Mr. *Mather* (in his *History* before cited) takes notice of the *Alteration of Voice* in some Children *bewitched*; — the *Devil* throwing *one* on the Floor, where she would *whistle and sing*; — sometimes laid for *dead*, wholly breathless and senseless; — sometimes yelling, kicking and striking; again saying, she was *dying*, and then *paraphrasing on the thirty-first Psalm* in *Strains* that were quite amazing; and uttering many *Prophecies*."—"Some, when possessed, *sing musically*, and reveal what they could not *naturally know*; sometimes they are quite *stupid and insensate*. — *Singing musically*, *Propheying*, and *Doing other supernatural Things*, are *Signs of a Dæmoniac*. — These sweet, tuneful and *melodious Warblings* manifestly prove a Person *possessed*."—

Mall.
Malef.
Tom. I.
p 227.
Tom. IV.
pag. 13.
Thesaur.
Exorcis.
p. 634.
1060.

De Mania
Quest. 1.

Physicians often observe these *Symptoms* to be the Effect of *Madness*. Particularly *Sennertus* relates divers Cases, where Persons under this Calamity have talked *Latin*, *sung Hymns*, discoursed well, &c. none of which they could do in their *Senses*.

§. 16. [No. 10.] One more Case of a *Dæmoniac* I shall transcribe, pretty largely, as attended with several remarkable Circumstances. “ At *Stratford upon Avon*, — Mrs. K—— had been for many Weeks in a Way that *no body* could *understand*; she had sent for a *Minister*; but almost as soon as he came, she began roaring in such a Manner (her *Tongue* at the same time hanging out of her Mouth, and her *Face distorted* into the most terrible Form) that she cried out, ‘ It is the *Devil*, doubtless! It is the *Devil*.’ And immediately went away. — I asked, ‘ What good do you think I can do?’ One answered, ‘ We cannot tell.’ But Mrs. K—— earnestly desired you might come, — saying, that she had seen you in a *Dream*, and *should know you immediately*. But the *Devil* said, ‘ I will tear thy Throat out before he comes.’ But afterwards his Words were, ‘ If he does come, I will let thee be quiet; and thou shalt be as if nothing ailed thee till he is gone away.’ [Mr. *Wesley* says, ‘ I just relate what was spoken to me, without passing any Judgment upon it.’ Though he sneeringly reflects upon the ‘ *Unphilosophical Minister* ;’ and adds afterwards, ‘ a strange Sort of Madness this!’ — He then proceeds.] ‘ I walked over about Noon: But when we came to the House,

I desired all those that were with me to stay below. One shewing me the Way, I went up strait into the Room. As soon as I came to the Bedside, she fixt her Eyes, and said, ' You are Mr. *Wesley*. I am very well now, I thank *God*. Nothing ails me now: only I am weak.' I called them up, and we began to sing: — After *singing* a Verse or two, we kneeled down to *Prayer*. I had but just begun, (my Eyes being shut) when I felt as if I had been plunged into *cold Water*. And immediately there was such a *Roar*, that my Voice was quite drowned; tho' I spoke as loud as I usually do, when I speak to three or four thousand People. However I pray'd on. She was then reared in the Bed, her whole Body moving *at once*, just as if it were a Piece of *Stone*. Immediately after it was writhed into all kind of Postures; the same horrid Yell continuing still. But we left her not till all the *Symptoms* ceased, and she was (for the *present* at least) rejoicing and praising *God*."

That I may not too often omit such Circumstances as tend to the *Glory of Mr. Wesley*, emulating that of his *Familiar*, St. *Ignatius*; I should take some Notice how carefully he relates the Woman's " Dream, in which she saw Mr. *Wesley*, and should know him immediately." To prevent all
Fallacy,

Fallacy, and shew that all was fair, “ he went up into the Room by himself, and she immediately cries out, ‘ You are Mr. *Wesley*.’ ”

Not to say, how easy it was to guess it was Mr. *Wesley*, by the *Expectation* of his coming, or some previous *Description* of him ; it was proper some divine Notice should be given of such a powerful Man ; that he should go *alone* into her Chamber, to prove it true ; even though contrary to his authoritative Directions, “ that above all Things the *Exorcist* must beware of visiting any Person possessed *alone*, and without some Company ; especially a *Woman*.”

Compl.
Art. Ex.
Doctr. 8.

The same Honour had that *other great Man*, St. *Ignatius* : For “ a Woman in a *delirious Fever*, and at the Point of Death, saw in a *Dream* a *venerable Person*, of the Jesuit’s Society, as she conjectured by a *Relick* of his Garment : The *Relick* of St. *Ignatius*’s Garment was brought ; and she instantly crieth out, ‘ I am found ; I am well.’ A *Picture* of *Ignatius* being then shewn to her, she knew it was the same, whom she had seen in her Sleep. And she had him in *Veneration* all her Life.—

Bartol.

“ That famous Miracle-Monger, *John de Bridlyngton*, and *singular Secretary* of Celestial Mysteries, was equally honoured by ‘ five *Mariners*, who in a Tempest at Sea saw

Nov. Le:
gend.
Fol. 194.

saw a *Vision* of a venerable Person delivering them from their Distress: and afterwards going into a *Monastery*, they saw *John*, and knew him to be the Man that appeared to them in *Vision*.”

The *Devil*, in terrible Fright at Mr. *Wesley*'s being sent for, threateneth cruelly; “ I will tear thy Throat out before he comes.” But afterwards he grows cooler and cunninger: “ And then his Words were, If he does come, I will let thee be quiet; and thou shalt be as if nothing ailed thee, till he is gone.”

A common Clergyman he had put to Flight; but despairing of serving our *Hero* so, he recurs to his *Artifices*; and, perhaps to avoid the Disgrace of being ejected, walks off, and owns Mr. *Wesley*'s Power.—Such an Account we have in the Story of the *Devil of Mascon*; who would sometimes tell the *Exorcist*, “ while you pray, I will go and take a Turn in the Street.”

Thyr.
Loc. Infest.
P. 183,
112.

Thus the *Papists* tell us “ *Satan* boasted, I will not be ejected by those little Fellows, *Syrulus* and *Bernardulus*.” — Again; A Woman's Daughter being possessed, she had a *Vision* of the Person who was to cure her: What should she do? Away she flies to the *Monastery*, to find out the Man. The *Præfect* of the *Monastery* comes out; he was not the Man: till

till at length *Sabinus* coming out, she instantly knew his Face, and the *Devil* left her Daughter." — "The *Devils* have often confessed, that they would not be ejected but by some *excellent* Person. When several had tried in vain to drive a *Dæmon* out of one *Etbeler*, he declared, I will be expelled by nobody except St. *Swibert*, the *Apostle of the Saxons*. — Another *Dæmon* said, 'I will not go out, unless the *Archdeacon of Lyons* will come himself, and eject me out this *Vessel*, of which I have Possession.'

The *Devil's* Promise, however, of "letting the Woman be *quiet*, till Mr. *Wesley* was gone, as if nothing ailed her;" and her saying, when he came, "that she was very well, and nothing ailed her," are but some of the *Devil's sly Tricks*, if we may believe the *Pope*: For, "among others of the *wicked Spirit's* Arts and Deceptions, they sometimes hide themselves, and leave the Body as it were free from all Molestation, that the *Possessed* may think himself quite delivered. But the *Exorcist* must not cease, till he sees the *Signs* of Delivery."

Ritual
Rom.
Exorc.

Mr. *Wesley* accordingly obeys the Rule, "not leaving the Woman till all the *Symptoms* ceased; and she was, for the *present* at least, rejoicing;" — not *finally* relieved, that *Satan's* Prediction might be verified,

rified, of “ nothing ailing her till Mr. Wesley was gone.”

’Tis another observable Circumstance, that when the Woman “ was rear’d in the Bed, her whole Body moved at once, not one Joint or Limb bending, just as if it were a Piece of *Stone*; and immediately after it was writhed into all kind of Postures.”

This seems to be that Sort of Distemper, which is called a *Catalepsis*, of the *convulsive* kind; which *Wierus* describeth much after the same Manner, and imputeth to a *diabolical Power*; and of which he brings several Instances, especially among some *Nuns*. Dr. *James* (in the Words *Catalepsis* and *Spasmus*) says of such, “ that in the *convulsive Paroxysm* the Limbs are surprizingly agitated, and drawn into various *Directions*; — at other Times the whole Body is stiff, and immoveable as a *Stone*; — the Limbs *fixed*, but easily *flexible*: — sometimes the Disorder hath its Original from *Melancholy*, and is of the *Hypochondriac* or *Hysterick* Kind; — sometimes ariseth from a *thick, viscid and impure Blood*; sometimes from the *Commutations and Passions* of the Mind; profound *Meditation*, and Workings of the *Imagination*. And he gives Instances of Persons thus seized at the Recital of *certain Words*, or singing of *Psalms*, &c. and sometimes the Distemper is complicated with a *Trance*.”

The

De Præft.
lib. 3. c. 9.
lib. 2. c. 35.
&
lib. 1. c. 11.

The *Reader* may there see more of this ; with several other distempered *Convulsions*, *Distortions*, &c. into which the *Methodists* are so often falling.

In this Case I observe, that the *Operator* himself catcheth the *Contagion*, seized with Part of the *Patient's* Malady. For Mr. *Wesley* says, “ that after *singing*, he had but just begun *praying*, when he felt as if he had been plunged into *cold Water*.”

Thus *Wierus* tells us of “ a *Witch*, Præst. Dæmon. P. 406. *Alice Kamitz*, who herself was afflicted with Part of the Torments, which she was inflicting upon others. But was thought purposely to have undergone this Evil, that she might not be thought to have bewitched the rest.”

The same *Author* says of one supposed to be possessed, “ that the *Devil* caused a Sensation in her of a *cold Humour* distilling from the Head to the Back.” — And *Sennertus* (*de Morbis a fascino*, cap. 6.) mentions one thought *bewitched*, who felt such a Chill all over the Back, as if he had been *plunged in cold Water*.” P. 114;

Dr. *James* (under *Spasmus*) says, “ one of the most considerable *Signs* of the Disorder is, a Sense of *Formication*, [*i. e.* a Sensation like that of the *Creeping of Ants*, *Formicæ*, on any Part] which also seizeth the *Os Coccygis*, and like a *cold Vapour* as-

ends through the Spine of the Back ; and the left *Hypochondrium* is affected, &c."

But the *Popish Exorcists* reckon this as a certain *Sign* of a Person's being both *possessed and bewitched*. For " sometimes when the *Dæmons* enter into human Bodies, it seems as if a Vessel of the *coldest Water* ran about their Backs, which spreadeth itself over the *whole Body*, from Head to Foot.—Some feel a very *cold Wind* descend through the *Shoulders* and *Reins* : and if the *Exorcist* would put his *Hand* upon the *Head* of the *Possessed*, he feels a *cold Thing like Ice* under his Hand." *Wierus* too tells

Mall.
Malef.
Tom. 3.
p. 225,
228.

of " a Girl, whom the *Devil* setting upon began with inducing a Sensation as of a *Catarrh*, or a cold *Defluxion*, distilling from Head to Foot."

Præstig.
lib. 3. c. 13.

Histor.
Book VI.
Chap. 7.

Mr. *Mather* gives much the same Account of some *Children bewitched* in *New-England*, " who would complain of being in a *red-hot Oven* ; and soon after would complain of having *cold Water* thrown upon them." " And 'tis a certain Sign of a *Dæmoniac*, (according to *Complement. Artis Exorcist.*) when a *fiery*, or an *icy Vapour* runs about the Body."

Doctr. 5.

§. 17. Here we may bring in an Instance or two of strong *Imagination*, or *Deception of the Senses* ; which Mr. *Wesley* ascribes to the *Evil Spirit* ; and are probably the

the Effects of *Disease*. [No. 9.] “ I was desired to meet one who was ill of a very *uncommon Disorder*. She said, ‘ For several Years I have *heard*, wherever I am, a *Voice* continually speaking to me, cursing, swearing, and blaspheming, in the most horrid Manner, and inciting me to all Manner of Wickedness. I have applied to *Physicians*, and taken all Sorts of *Medicines*, but am never the better.’ No, nor ever will, till a *better Physician* than these bruises *Satan* under her Feet.”

Wesley
5 Journ.
pag. 56.

The learned Dr. *Mead*, speaking of those Perturbations of Mind which affect *melancholy* Persons in wonderful manners,” says, “ I have known *two*, who, even when alone, imagined they heard *Voices* of Persons speaking into their Ears.” And Dr. *James* observes, that “ in some *Depravation* of the Organs of the *Ear*, or of the *Brain*, People perceive *Sounds*, which have no Existence but in the Imagination:— it being a Matter of Indifference, whether the Fibres of the *Nerve* (the *Auditory*) be agitated in the *Brain*, or in the *Ear*: that this happens in a *Delirium*, *Vertigo*; and is a Forerunner of bad Distempers, an *Epilepsy*, &c.”

Medic.
Sacr. p. 72.

Under.
Auris.

That this is no new kind of Disorder, and the Effect too of distempered Bile, we learn from the *happy Madman* of *Horace*, (who had the Story from much *ancienter* Writers)

Epist. 2.
Lib. 2.

Writers) who fancied he heard some excellent *Tragedians* acting their Parts on the Stage. But, at length, was, to his great Mortification, cured of his *sweet Delirium*, by drinking proper Doses of *Hellebore*. — And, if it would be kindly taken, I would venture to recommend this same *Hellebore* to my *Patients of the Order of Methodism*.

Galen hath another Instance of such “*depraved Imagination*; one who fancied a Company of *Trumpeters* were in his Room, and would be calling out to the Servants to turn them out of Doors for making such a Noise, and breaking his rest.” *Differ. Sympt. cap. 3.*

Compl.
Artis
Exorc.
Doct. V.

But the *Exorcistical Writers* reckon “among the certain Signs of a *Possession*, or *Witchcraft*, the *bearing* or *seeing preternaturally* such strange Things. And one of them cured a *Madman*, who only thought he had the *Evil Spirit* in his *right Ear*, by pouring a Vessel of *Holy Water* into his *Ear*, and upon his *Head*.”

Præstig.
Dæmon.
p. 74.

Wierus says, “The *Dæmons* enter into the *Phantasy*, and insinuate Words either of *Perturbation*, or *Pleasure*; not indeed emitting any Voice by *Pulsation* and *Sound*, but injecting their Words without any Noise, &c.” But the same *Author*, in the *Chapter* “of the *depraved Imagination* of melancholy People, mentions a *Fryer* guilty of *unnatural Vices*, who affirmed he
saw

P. 229.

saw another Person, who lived at many Miles Distance, and complained, that every one he met always made a great Noise in his Ears, and sent to Wierus for Advice. Some thought the Fault lay in the Organs of Hearing; but indeed his Mind was disordered."

He has another Instance in "a poor Countryman, who had vomited *Glass and Nails, &c.* for *several Years*, as if bewitched; of which being cured, he yet afterwards always felt and heard in his Belly the Sound of a *Bag of broken Glass*; and likewise the *Clock striking*, and distinct *Strokes of the Hammer* on his Heart. What People thus *hear and see* is owing, says he, to the *black Bile*; which happens partly from the *Diet, Air, Sorrow and Fear*; partly from the Constitutions of Heaven, and partly in Agreement with other *delirious Persons*." But afterwards he says, "Who doth not see in the Man's *Organ* (fitted on account of his *Simplicity* to the *Devil's Illusions*) the Operation, Trickings and Vexations of a *Dæmon*?"

'Tis a common Complaint among *Po- pisth Enthusiasts*, that the *Devil* enters into all the *Senses, Seeing, Hearing, Tasting, Smelling, Feeling*; and they shew how.

Accordingly "he was so angry with *St. Frances of Rome*, for the many *Booties* she had snatched from Hell,— that he was always

Præstig.
Dæmon.
P 261,
and 394.

P. 395.

Thyræ.
Loc. In-
fest. p. 79.

Ribaden.
P. 213.

ways plaguing her,—appearing in the Shape of Men and Women in filthy Postures, most unbeseeming Gestures, and wanton Actions. And he once played her a most malicious Trick, by trailing about her Room a rotten Carcass of a dead Man, which made such an intolerable and lasting Stench, that she had for ever an Aversion to Man.” *Ribadeneira* says the same of *Catbarine of Sienna*; “whom the *Devils* molested with foul and abominable *Imaginations*, — representing to her *Eyes and Ears* most unseemly Things. And she was a long Time thus afflicted.”

Ribaden.
P. 291.

By comparing these Stories together, we may justly ascribe the several *Voices*, internal and external, which so many *Papists and Methodists* hear, as well as their supposed *Visions*, to the Force of *distempered Fancy*; the *Voices* being as it were the *Echo*, and the *Visions* the *Reflection*, of their own *Imagination*.

Wesley
5 Journ.
p. 69, 70.

In *Analogy* to this [No. 10.] we find the Effect of Mr. *Wesley's Discourse on Feeling*: For, says he, “It pleased God to make this Discourse an Occasion of discovering such *Wiles of Satan*, as it never entered into my Heart to conceive.—Finding many had been *offended* at the *Sermon*, — I called them together, and examined them severally concerning their *Experiences*, and *other Circumstances*. And thus

thus far I approved of their *Experiences*, as to their *feeling* the Working of the *Spirit of God*, &c. But as to what some of them said farther, concerning “ *feeling the Blood of Christ* running upon their *Arms*, or going down their *Throat*, or poured like warm Water on their *Breast*, or *Heart* ; ” I plainly told them, “ the utmost I could allow was, that *some* of these Circumstances might be from *God*, (tho’ I could not affirm they were) working in an unusual Manner ; — but that *all the rest*, I must believe, to be the mere empty Dreams of an heated Imagination.”

However good Mr. *Wesley* may be at his *Distinctions* ; I believe he would find it difficult to distinguish *which* of these odd Circumstances *might be from God*, and *which* were *all the rest*, that were the mere empty Dreams of an heated Imagination ; and which discovered such *inconceivable Wiles of Satan*. Here we see the manifest *Danger* of running into *Methodism*, in which such *Fanatical Superstitions* and *Diabolical Delusions* stand confessed. And do these Evils stop here ? Hath not Mr. *Wesley* himself related several of a worse kind, as *Scepticisms*, *Infidelity*, and *Atheism* ? And will he persuade us, that he hath discovered half of what himself knows ? And is it not evident what *Delusions* run through the *whole* of their *strange Dispensation* ?

Wesley
5 Journ.
p. 79.

§. 18. Let us try the Point in some other Cases. [No. 11.] “ I was both surprized and grieved at a genuine Instance of *Enthusiasm*. J— B—, of *Tanfield-Leigh*, who had received a *Sense of the Love of God* a few Days before, came riding thro’ the Town, hallowing and shouting, and driving all the People before him, telling them, ‘ *God* had told him he should be a *King*, and should tread all his Enemies under his Feet.’”

He might have called it an Instance of *direct Madness*, as well as of genuine *Enthusiasm*: but then perhaps an *Enthusiast*, and a *Madman*, might have been deemed the *same Thing*; and what would become of *Methodism*?— But to take the Fact as here related; — We see a *wild Methodist*, but a few Days after receiving a *Sense of God’s Love*, coming with all the Claims of *Royalty*; which affords fresh Proof, how soon their fancied *Feelings* and *Impressions* are apt to puff up *presumptuous Minds* with *Pride and Vain-Glory*; as if they were of a *superior Rank*, and common Mortals of a *lower Dispensation*. Another Discovery of the *Wiles of Satan* among them. Thus P. 229. *Wierus* tells us, “ I knew one of this depraved Imagination, who believed himself the *Monarch* and *Emperor* of the whole World; and that *that Name* belonged only
to

to him." In such a *mad Transport* St. Francis exclaimed, "I know that I shall be a *Great Prince*:—I shall be *adored* over all the Earth." Conform. Fol. 234.

In the *Acta Germanica* we have "several *Examples* of such high Claims in Persons grown *mad out of Pride*; who imagined themselves, one a *Count of the Empire*, another *King of Portugal*, a third a great *Queen*, a fourth *Czar of Muscovy*." An. 1672. Obf. 157.

These, however, were *innocent mad People*, in Comparison of this *outrageous Methodist*; and I doubt not their Pretensions to *Royalty* stand upon as good *Foundation*, as the *Methodists Fancies*, or even *Assurances, of Celestial Crowns*. For (as *Plutarch* observes) "A groundless and irrational *Joy* agitates and *alienates the Mind* more than either *Sorrow or Fear*." Ed. Par. Vol. 1. P. 1034.

Nor make I any doubt but the same *Deception* of the *Senses*, caused by *distempered Enthusiasm* ever infused into the *Head*, produced the several following *presumptuous Assurances*, and *visionary Exultations*. "One in a *high Fever* cries out, O! I am happy, happy, happy:—all the *Angels* rejoice,—and I rejoice with them; for I am *united to Jesus*.—Smiling and looking up, she says, 'There is the *Lamb*. The *Enemy* may come; but he hath *no Part in me*, &c." Wesley 4th Journ. p. 83.

N

" *Sarah*

Wesley
5 Journ.
p. 23.

“ *Sarah Whislin* was taken ill of a *Fever*,—continually praying that *God would reveal himself* to her Soul. — In the mean time she says, ‘The *Devil* is very busy with me.— But I am snatched out of the Hands of the *Devil*. Tho’ *God has not yet revealed* himself to me; yet I believe, were I to die this Night, before To-morrow I should be in *Heaven*. — I have *not seen the Lord yet*. But I believe *I shall see* him, and live.’ — The next Day she says, ‘I have had *no Sleep*, but I have had the *Lord with me*.’ Soon after, ‘I fear I have deceived myself. I thought the *Amen* was sealed in my Heart; but I fear it is not.’ She sings, they pray, and she is delivered from her Fears. — Soon after we were gone she rose up, and said, — ‘Now it is done. I am assured my Sins are forgiven.—Dieth.’ —I should have observed, that she had a *Vision* of her *Relations* receiving instantaneously a Blessing. ‘I saw my Mother, and Brother and Sister in my Sleep, and they all received a Blessing in a Moment.’”

As we know nothing of this Woman’s Life and Conversation, we have no Reason to question her *Salvation*: tho’ we may question whether her *Affurances* and *Visions* are well-grounded. Two Things seem plain: That the *Methodists* are trained up and bolstered with Expectations of *Revelations*,

velations, and of seeing God present with them; which surely is a very presumptuous and dangerous Doctrine:— And that her Discourses are like the Ramblings of a *delirious Fever*; which Mr. *Wesley* acknowledgeth she had.— As to her *Vision* of her *Relations*, 'tis much like what *St. Teresa* says: “ Being much *indisposed*, I took up Vita. 8vo. p. 284. my *Rosary*, and insensibly fell into a *Rapt*; seemed to be in *Heaven*, and there I *saw* both my *Father* and *Mother*. I doubted whether this might not be some *Illusion*; tho' it did not seem to me.”

[No. 12.] We have an Account of “ a Wesley. Journ. p. 27. *Boy*, turned out of School for Misbehaviour, running away from his Parents, suffering Hunger and Cold, three Days without Sustenance, hearing Mr. *Wesley*, and reforming;—tempted by the *Devil* to hang or drown himself:— but wrestling with *God* in Prayer, he saw himself surrounded on a sudden with an *inexpressible Light*;— seized with a painful Illness, declares, ‘ tho' I am not in *Heaven yet*, I am as sure of it as if I was;— as sure of *Christ*, as if I had him already.’— One Day his *Mother* said, ‘ *Jacky*, you have not been with your *Saviour* To-Night.’ He replied, ‘ Yes, I have.’ She asked, ‘ What did he say?’ He answered, ‘ He bid me not be afraid of the *Devil*; for he had no Power to hurt me at all, but I should

tread him under my Feet.' In this Illness he died, some Months above thirteen Years old."

In this Case, as in the former, I have no Quarrel with the Boy's *Piety*, but the *Enthusiasm* attending it; in which he appears to have been well *instructed*. For he has *Assurance* of his *Salvation*, and that *Eternal*:—*Christ* comes to attend him, and speaks to him formally, in so many Words; and his *Mother* draws him, as a Thing *expected*, or agreed upon, into a Declaration of this *Divine Presence* and *Conversation*. To which add, his Saying, that "he saw himself surrounded with an inexpressible *Light*, while he wrestled with *God*." All which may be reckoned as more "Dreams of a heated Imagination, or Wiles of *Satan*;" (to countenance the *Delusion of Methodism*.) Unless it can be proved, that all the Pretensions of the same Nature, among the most frantic and wild *Saints* of the *Antichristian Communion*, were truly from God, and Confirmations of the Truth of *Popish Religion*.

I don't know, whether the *inexpressible Light* surrounding the Boy, be to be understood of a *Glory* irradiating his *own Person*, or emitted from it; or whether it was a *Sign of the Divine Presence*, while he was *wrestling with God*. But I could produce hundreds of Instances, were it needful, of such

such *fabulous Papistical Tales*; where not only the *Great Saints*, St. Francis, St. Ignatius, &c. but *Novices* and *Nuns* have been emblazon'd in the same Manner; and encompassed with such extraordinary Splendors, by the *Visits of Christ, the Virgin, Angels, Apostles and Saints*. Some of which I shall set down, after mentioning the Case of *Samuel and Thomas Hitchens*, two *Brothers*; who in a little Compass of Time went through most of the *Mysteries of Methodism*, and arrived to this *Brightness of Glory*. In the *Account*, printed, and industriously published, we read that "*Samuel, a Smith by Trade, had almost forgot every Thing that was good, till the Methodist Teachers came into Cornwall.* — During their *Prayer*, he fell to the Ground, and roared; but is soon converted to the *Faith*. But the *Devil* then strove to *reason* him out of it: — then raised a *Mob* against the *Methodists*; got a *Warrant* to press him for a *Soldier*; but *God* suffered them not to touch him. — By another *Snare of the Devil*, he is tempted to *marry*, whereby his *Heart* is drawn away from *God*; and he is plunged into *utter Darkness*, often saying, '*he was in Hell.*' He wandered about the *Fields* by *Night*, threw himself on the *Earth*, beat his *Head* against the *Ground*; roaring, beating, and cutting himself in several *Places*. — Is quite

quite *delivered in a Moment*. But still has frequent and sore Conflicts with *Satan*,—*doubts of the Being of a God*; but is delivered. Is Head of a *Class*, or *Band*; where he discovered any *Thing amiss* by a *Weight* which he felt. Takes upon him to be a *Preacher*, but doubting of his *Mission*, till convinced it was the Will of *God*.—He runs into another Mistake, and is to an *Extreme* negligent of his *Apparel*; but afterwards convinced, that a *Christian* ought by his *outward Neatness* to shew the *Purity* of his *Mind*. His last Temptation was to *starve* himself, by denying his *Body* necessary Support; but is convinced of this Error too; which began and ended, while he walked in the *broad Light of God's Countenance*.—A Day or two afterwards, he was taken ill, and caught a *malignant Fever*, (whereof he died) in which he cries out, ‘I have not the least Doubt of my *Salvation*;—I see the Gates of *Heaven* stand open, and *Jesus* stands with open Arms to receive me. Let me go! I must be gone!’ The next Day he cries out aloud, ‘Open the Heaven, O! my God, and come down into my Soul! Come Father, Son, and Holy Ghost, and *plunge me into God*! Carry me, ye *Angels*, &c.’

The Account is much the same with regard to his Brother *Thomas*, a *Tinner*; “who

“ who from following *Revellings and Hurlings* became a *Methodist Preacher*. In much Trouble and Heaviness, — receives great Comfort of the Lord; but soon after stripped of all, and thinks God hath left him a *final Cast-away*. But goes into his Closet, and has an Answer from the Lord, ‘ *I am thy Righteousness.*’ — When in great Joy, is in the greatest Danger of *Pride and Lightness*; — and found great Temptation to *Pride*, when speaking to the People. — Falls ill of a *high Fever*; in which he prays, with a *Voice quite altered*. — God is come to carry me Home. Oh! I see Thousands, and ten Thousands of *Angels!* Do you not see them? O! Brother *Trembath*, do you not see what a glorious Place I am going to? — *Mary Bisvine*, can’t you see *Jesus Christ* coming, with an innumerable Company of *Angels*, and the *Golden Banner* displayèd? They are coming to carry me to the Bosom of my *God*. Open their Eyes, O *God!* that they may see them.—I am *whiter than Snow*. I am washed in the Blood of my *Redeemer*. Why, *I am all God.*”

That I may not *repeat* what I have before remarked, concerning the strange *Vicissitudes*, and *Perturbations*, *Scepticisms*, *Despairings*, *Madnesses*, &c. attending the Progress of *Methodism*; I shall only take notice of those *delectable Frenzies*, and
sweet

sweet Deliria, which so often accompany a *Fever*; of which both the Brothers (neither of them much above twenty Years of Age) died. Both are absolutely *sure of Heaven*; both have the *Company and Sight of Jesus and Angels*; one is *plunged into God*; the other is *all God*.

De Sym-
path.
Cap. 20.

Fracostorius tells us, that “in *Ecstatic Frenzies* ’tis common for pious Persons, or such as from the Strength of *Distemper and Imagination* think themselves such, to fancy they *see Gods and Choirs of Angels*.”

Wier. de
Præstig.
p. 239.

“If Heathens be thus *delirious*, and seduced by the *Illusions of Satan*, they are in Company with *Diana, Herodias, or Minerva*: or else, *Venus, Minerva, and Diana*, shall come and carry *Hyacinthus* and his Sister to *Heaven*, for dying in a State of *Virginity*.”—If they are *Popish Fanatics*,

Pausan.
Laconic.
Cap. 19.

we are told of “*Johannes Magirus*, who in a delirious *Fever*, and near dying, was refreshed with the *Sight of Christ, St. Ignatius, and other Saints*; so that he declared a *Fever was pleasanter than Health*.”

Ribaden.
Biblioth.
Soc. Jesu.
p. 255.

Pb. Neri, weakened by a continual *Fever*, as if he had embraced somebody they could not see, cries out, “O! most dear *Virgin!* are you come to free me? O! most Holy *Mother of God!* the most beautiful of all *Creatures*;—I will presume to embrace you.”—At length, returning to himself, he says to those about him, “Did
you

Ribaden.
May 26.

you not see the most blessed Mother of God, who by her Presence hath driven away my Sickness?"—Would you have the Sanction of Infallibility? "St. Nicholas, just before his Death, saw Angels come out to meet him. — St. Alcantara frequently enjoyed the Presence of Christ: the Virgin, Francis, and other Celestial Spirits, entertained their Fellow-Citizen with familiar Discourses.— St. Teresa, who for two Years had Fevers, and other Distempers, sees Angels, and Jesus Christ taking her by the Hand and espousing her; and they likewise attend her Death; when she goes up to Heaven in the Shape of a white Dove."—

"Brother Emanuel, being delirious by the Force of his Distemper, sung excellently well Psalms and Hymns; and just before his Death began most devoutly to speak to the Corners of his Chamber. Being asked, to whom he directed his Words; he replied, to the Holy Angels, whom he saw waiting for the Departure of his Soul, that they might carry it up to Heaven."—"A certain Fryer, extremely religious, was almost driven to Despair towards the Beginning of his Conversion; but the Abbot pawned his Life for the Security of his Salvation, if he would but continue obediently in the Order. Afterwards the Fryer was seized with a Fever,

Br Rom:
Dec. 6.

Oct. 26.

Oct. 15.

Franc:
Annal.
Soc. Jef.
p. 402.

Specul.
Exempl.
Dist. 3.
Ex. 23.

fell into an *Ecstasy*, had a *Sight of Heaven*; and brought back from *Christ*, to whom he was presented, Promise of *Pardon* and *Eternal Life* in his Bosom; and heard from his Holy Mouth, that all who continued obediently in *that Order* should certainly be *saved*."

Though I have been pretty long on this *Article*, I can't help producing the *Jesuit's Mark* in one Instance more.—
 "Brother *Emanuel*, who usually was grievously troubled at the very *Shadow* of the least Fault, said when he was dying, that *nothing* troubled his *Conscience*, he had *no Spot* to be wiped away by *Confession*. After his Mind had been thrown out of its Seat by a *Frenzy*; all wondered that he talked with *God*, in Words so well adapted, and so warm with *Divine Love*, that he could not have composed any Thing better, when *in his Senses*. He requested the *Virgin Mary* that he might *see her*; and she granted his *Petition*."—
 One might alledge Hundreds of Instances of *Popish Saints* beatified by *God*, *Angels*, and *Saints*, in *Life* and in *Death*.

Happy Madmen! Faithful Teachers!
 Who can thus convert *Distempers* into *Deities*; and the groundless Rants of a *disordered Brain* into *Assurances of Salvation*; and by such Devices give a *Sanction* to their *wicked Peculiarities*.

§. 19. Of Affinity to these *Divine and Angelical Visits*, is the *extraordinary Light*, which surrounds some of the *Favoured Methodists*. Such was that of “a Person in bright Cloaths appearing in the Night to *Peter Wright*, whence the Room was as bright as Day.” — Such that of the *Boy* just mentioned, “who saw himself surrounded with an *inexpressible Light*, while he was wrestling with *God*.” Whether this was the Effect of a *Celestial Presence*, or a *Radiation of Glory* from the *Boy*; 'tis either Way consonant to the old *Heathen* Notions. When *Serpents* were sent to destroy *young Hercules* in his Bed, *Jupiter* watched over him, —

Φῶς δ' ἀνὰ οἶκον ἐτόχθη.

Theocrit.
Idyl. 24.

A Light was in the House.

Jupiter can't come to his Mistress *Alcmena*,
but

Ædes totæ consulgebant, quasi essent aureæ.

The whole House shined, as if all over Gold. A Voice too is heard, “*Alcmena*, fear nothing: the Governor of Heaven comes to assist thee, and thine.” — Nor can even *Pluto*, the God of Hell, make his Appearance, to carry off a *Girl*, but—

Plaut.
Amphyt.
Act. 5.
Sc. 1.

— *Claram dispergere culmina lucem
Adventum testata Dei;*

Claudian.
Rapt. Prof.
lib. 1. v. 7.

A bright Light attests his coming.

In the other Way; — we find *Splendors*, and lambent Flames glorifying the same *Heavens*: — As the Light surrounding *Ascanius* in *Virgil*: — That of *Tullius Hostilius* in *Dionysius Halicarn.* who being supposed to be the Son of *Vulcan*, or some *Domestic Genius*, was illustrated with such a *Glory* round his Head: — That of *Apollo's Bastard Boy*, who being exposed, and found by a *wandering Shepherd*, the Shepherd saw a *Celestial Light* emitted from him; and he afterwards was famed for *curing all Diseases*.

Which being a just *Emblem of Pretenders to Inspiration*, and *spurious Prophets*;

Let us pass to our usual *Parallel* from *Paganizing Papists*. Besides their *eminent Saints*, as *Founders of Orders*, &c., among whom such Favours were common, I shall produce two or three (out of about Fifty which I have observed) of the *lower Class*.

Annal. Jesuit. p. 219. *Francus* tells us, that “while the *Jesuit Suarius* was praying before a *Crucifix*, in a Sort of *Rapt*, such Rays of Light issued from the Sides of the *Crucifix*, as made the whole *Chamber* and the Man's *Face*

shine.” — *Tbuillier* says, “that, as several *Nuns* testified, while *Father John* was at *Mafs*, they saw him warmed to such a Degree, by a *Divine Spirit*, that his Face was *irradiated*, and like a *Globe of Flame*:”

Feb. 28. — And “What *Mortal* can sufficiently admire

admire *Pet. Hebert*, a *Minim*; if, as many report, a *Heavenly Splendor* surrounded him at the *Altar*; and more than once *Concerts of Angels* were heard, comforting and serenading this *Candidate of Heaven*."

Sometimes indeed *Cheat, Magic, or Diabolical Illusions*, were suspected, and even confessed, in these Cases. *Wierus* speaks of "a young Girl possessed, and miserably harassed by the *Devil*; but he promised her a *sure Token* of Deliverance, when she went next to *Mass*. Accordingly at *Mass*, the Priest saw, and the Girl perceived, a *white Shade* surrounding her. See the Illusion of the *Devil*."—

"*Satan* often appeared to *Ignatius* himself in a *shining and glittering Form*, as if it had been some *Divine Light*:—but he discovered the *Fraud*." And why might it not be a like *Satanical Delusion*, when "divers beheld his *own Countenance* resplendent, and sparkling with *Beams of Light*?" Or, when "*St. Francis* was wholly surrounded with a *bright Cloud*, in Conformity to *Christ*; and would make *Night* as *Light* as *Day*?"—Or, again, "when that true *Devotee* saw openly, not in the *Spirit*, but with his *bodily Eye*, the *Queen of Heaven* standing by him, and the whole *Room* shining from her extraordinary *Brightness*?"—One of their famous *Miracle-Authors* declares, that one *Brother*

Ribaden.
Jul. 31.
P. 542.
544.

Spinell.
Mar. Deig.
P. 672.

was

Specul. was so elevated with *Pride*, on account of
 Exemp. his *Religious Strictnesses*, that he boasted
 Dist. 4. of having *Visions of Angels* attending him ;
 Ex. 21. and that one Day the *Devil transformed*
into the Figure of Christ came to him, in
 Company with a *Thousand Angels* with
 their *blazing Lamps*. One of them said,
 ‘ Thy Conversation hath pleased *Christ*,
 and lo ! he is come to thee.’ He then
worshipped the Devil ; and the next Day
 told his *Brethren*, ‘ I have now no need
 of the *Communion*, for I have *seen Christ*
to Day.’ There are many such Stories
 in the same Author. Particularly, Dist. 3.
 Ex. 33, 38. Dist. 9. Ex. 36.

The last of these Expressions, suggested
 by the *Devil*, agrees well with that of the
Methodist Woman, who assured Mr. *Wesley*,
 4 Journ. “ that God had told her not to partake
 p. 80. of the *Lord’s Supper* any more, since she
 fed upon *Christ* continually.” Upon which
 Mr. *Wesley* exclaims, O ! Who is secure
 from *Satan’s* transforming himself into an
 Angel of Light ? — And “ the *idle Boy*
 (just before mentioned) who ran away
 from his Parents, to whom *Christ* appeared
 and bad him not be afraid of the *Devil*,
 whom he should tread under his Feet,” —
 has the same Honour with St. *Ignatius*,
 who ran away likewise from his Parents,
 and in the Days of his Vanity was as *idle*
a Rogue, as the other could be for his Life.

For,

For, as *Boubours* relates, “ the Saint being *Ecstatic* in a *Fever*, heard a Voice, that he should not be afraid to die, because he died a *Saint*, and need not fear the *Devil*.” Life of
Ign. B. I.

§. 20. Of a similar Nature with this State of *Deliriousness*, *Madness* and *Frenzy*, wherein our *Entbusiasts* have such *Visions*, *Revelations*, *Assurances*, &c. is that *Alienation of Mind* called *Ecstasy*, *Rapture* and *Trance*. Something of this in the *Methodists* I took notice of in Part I; as well as their enjoying the *Presence of God*, and entering into *Discourses* with him. As, for Instance, when (says Mr. *Whitefield*) “ my Loving *Saviour* permitted me to 7 Journ.
pag. 62. talk with him, as a Man talketh with his Friend.” I could easily add many other Instances; together with a thousand *Parallels* from *Popish Fanatics*. But I forbear; not willing to nauseate the Reader with such Tales, any farther than they fall under some *Remarks*.

For one may observe, what many good and learned Persons have observed before, that these *Ecstatic Fits*, with *Visions*, *Appearances of God*, *Angels* and *Saints*, &c. are mere *Imagination* from *Distemper* and *Frenzy*; — or a *Diabolical Illusion*; — or *Counterfeit* and *Cheat*. And this Truth hath been allowed by many sober and moderate

moderate Papists; by even the most *Enthusiastical* of them; and, in a great measure, by our *Methodistical Teachers* themselves.

Accordingly, I observe first, that 'tis generally agreed among the *Learned*, that *Ecstasy*, or *Rapture*, (the Mother of *Vision*) is of itself a *Species of Madness*, and termed both by *Hippocrates* and *Galen* a *vehement Madness*. Irregular and turbulent Comotions of the Blood causing violent Distractions in the Brain, so as to drive out the Reason and Senses; the Persons thus disordered are filled with a thousand Chimeras; fancy they *hear* and *see* and *feel* Things, which have *no Existence in Nature*; especially such Things as they have most *intensely thought on*, or which have been *beat into* their Heads. See *Fracastor. de Intellect. Lib. II.*

Vit. Ignat. " The Glorious St. *Ignatius* had many
 Pag. 273. such *Visions* in his *Ecstasies*; which *Mas-*
 feius confesseth to have proceeded from
 Life. the Force of his *Distempers*." — " St.
Teresa says herself, that she had very great
 and long *Distempers*, — was ready to grow
 mad with Pain, — her Head was disordered
 for several Years; — has many Sicknesses,
 Fevers and Pains; for *God* be thanked
 (says she) generally I have little Health;
 — sometimes is like a stupid Fool; some-
 times a furious Fool, sometimes a childish
 Fool,

Fool, employ'd in Toys and Trifles, dresses up Images with Posies and Flowers, &c. Then she is rapt into *Ecstacies* and *Visions*, which she calls *Glorious Frenzies*, and *Heavenly Follies*; is frequently in Company with *Saints*, *Angels*, *the Queen of Heaven*, and *Christ her Spouse*. In one of her *Ecstacies* she continues two Years and a half; and in one of her *Fits* sees only the *Hands of Christ*; in another his *Divine Countenance*: she had a strong Desire to see the *Colour and Bigness of his Eyes*, but could never obtain that Favour. — However, she is *united* to him; her Soul (she says) is *ingulphed*, or, to say better, our *Lord is ingulphed in her*: — he inspires her with the Gift of *Prophecy*, assures her of her own *Salvation*, and the flourishing State of her *Order*. When she comes out of her *Reveries*, and a little recovers her *Senses*, she falls into *Suspicious*, that all is *mere Imagination*, or *Satanical Delusion*; her Friends and Confessors are quite of the same Mind; but some *Holy Jesuits* assure her, that all is from the *Spirit of God*. She owns too, that such Deceivings in the *Monasteries* are not so much from the *Devil*, as our own *perverse Inclinations* and *Humours*, especially if there be *Melancholy*. For, adds she, the Nature of *Women* is weak, their *Self-Love* very subtle; so that many Persons, be-

P

sides

sides the Nuns, have been deceived by themselves."

One sees nothing here, but what might well proceed from *Distemper*, without *Satan's Devices*. And therefore the famous *Gerson*, a learned and moderate *Papist*, adviseth "always to consider in *Visions*, whether the Person be in his *Senses*, and his *Brain* untouched; for that we need not doubt from *what Spirit* Melancholy and illufory *Visions* come; as is clear from Persons in a *Frenzy* and *various Distempers*, who fancy they *bear, see, and taste Things*, like Men in a *Dream*." And he gives divers Instances of such Delusions. —

2. We may observe, that (besides the above-mentioned Cases) many *sober*, and even *Fanatical Papists*, have acknowledged a *Satanical Imposition* in *Ecstasies, Visions, Voices, Assurances, &c.*

Bartholomæus de Spina allows, "that the *Devil* will sometimes appear as an *Angel of Light* to deceive *Visionary Persons*; and that *Visions* proceed from *him*, as sometimes from *Frenzy and Distemper*." —

And again, "'tis one of his *Stratagems* to shew some *Holy Vision* to the *Distempered*, that he may be thought to be gone, while he lies lurking within." Even the *Highest Authority in the Papacy* hath given a *Sanction* in the *Roman Ritual*. For it says,

De Prob.
Spirit.

Mall.
Malef.
Vol. 2.
p. 126.

Ars
Exorcif.
Doctr. 7.

says, “ The *Devils*, while the *Priest* is De Exorc.
 in the middle of his *Exorcisms*, will make
 the Patient sleep, and shew him some
Vision, that he may seem to be *delivered*.”

Accordingly *Teresa* confesseth, that “ she Vit. 8vo.
P. 229.
 had three or four Times a *Vision of Satan*
in the Form of Christ. — Even the Blessed

Ignatius, who had so many *Celestial Vi-
 sions*, and some *Infernal*, yet says, “ of Maffei.
Lib. 3.
 that Sort of *Religious Visionaries*, who pro-
 fess so much *Familiarity with God*, that
 most of them are under *Illusions of Devils*;
 and partly perverse *Self-pleasers*, and won-
 derfully *obstinate* in their *Fancies*.” — The

Devil, however, was so fair, as to *assure*
Ignatius's Salvation; “ to declare that he Ribaden.
Jul. 31.
 was in *Heaven*; and he was the first Per-
 son that predicted his *Canonization*.” And

the *Pope*, who afterwards *canonized* him,
 fulfilled the *Devil's Prophecy*. Who now
 will question the Testimony of two Per-
 sons of such *Veracity*? — “ *Pb. Neri*, a Ribaden.
May 26.
Follower of Ignatius, and an eminent
Field-Preacher, as famous for *Ecstasies* and
Visions as any Mortal, — had also the Gift
 of distinguishing *false Visions* from the true,
 and actually did so on several Occasions.

One way of Trial was this. “ Once the
Devil appearing in the Likeness of the
ever blessed Virgin to his Disciple *Vincent*,
 he commanded *Vincent* the next time to
spit in the Face of the Person that ap-

peared. The next Night the *Devil* appeared again in the same *resplendent Shape*; and he instantly *spit* in the *Devil's Face*; who, confounded, and basely foiled, immediately vanished. No sooner was he fled, but the most Sacred *Virgin herself* clearly shewed herself to him, and bad him spit in *her Face* too, if he could. Then she singularly comforted him, and went up into *Heaven*." But upon the whole, *Nerius* was so well convinced of *Satan's Illusions*, "that he became a sharp Reprehender of those who were delighted with *Visions*; affirming, that nothing was more *pernicious* than those *mad Mockeries of the Devils*, who easily transformed themselves into *Angels of Light*." — If it be not too much a *Digression*, I will add one more, and stronger Proof of *Satan's* being *detected* and *confounded* by such *Saint-like Management*. This curious Story is in the Edition of the *Book of Conformities*, Milan. 1510. (omitted in my Edition, Bonon. 1590.) and is likewise carefully preserved in the *Speculum Exemplorum*. Distinct. 7. Exempl. 24. "Fryer *Ruffin*, a Disciple of *St. Francis*, was brought almost to *Despair*, because the *Son of God* appeared to him, and told him, that he was *predestinated to be damned*; and so would *St. Francis*, &c. But *St. Francis*, who was as an *Angel of God*,
taught

Specul.
Exemp.
Dist. 7.
Ex. 24.

taught him, that he who said that was the *Devil*, and not *Christ*. And when, says he, he shall come again, and tell you, you are *damned*; answer him thus, “*Open your Mouth, and I will — in it.*” [*Aperi os tuum, & ego stercorizabo in id.*] And it shall be a *Sign* to you that 'tis the *Devil*, that upon your saying those Words he will instantly fly. *Ruffin* then adored the *Saint*, was *confessed*, and returned to his *Cell*. Where, behold! the *Old Enemy* comes again in the *Form* of *Christ*, saying much the same as before. Immediately *Ruffin* replies, “*Open thy Mouth, &c.*” The *Devil* took this *Indignity* so heinously, that he packed off; but raised a dreadful Storm of Stones and Fire against poor *Ruffin*. Soon afterwards *Christ* appeared to him, and melted his Soul with *Divine Love*, and gave him *Security* of his *eternal Salvation*. After this a *Dæmoniac* being brought to *St. Francis* to be *exorcised*, the *Devil* seeing *Fryer Ruffin* with him, began to roar horribly, and run away; declaring, that “he could not stand against that *obedient, humble and holy Brother Ruffin.*” — But to proceed.

Gabr. Biel, the famous *Popish Canonist*, owns, “that their *Miracles* are sometimes effected by the *Operation* of *Devils* to deceive *disorderly Worshippers*;” and particularly, “that the *Apparition* of *Christ* in

Canon.
Missæ.
Lect. 49.
Lect. 51.
the

the Eucharist may be by the *Illusion of the Devil* to deceive and delude the Unwary."

In.4. Sent. — *Alexander Hales* gives the same Solu-
Q. 53. tion: "it appears *Flesh*, sometimes by
human Contrivance, sometimes by a *diab-*
olical Operation." — And why may we not
suspect the same in our *Visionary Methodists*,
who have so often at the *Sacrament* *evi-*
dently seen Jesus Christ crucified before
them? (See *Enthusiasm*, Part II. p. 164.)
Life. "St. *Teresa*, who had so many *Rapts*,
Vol. I. *Visions and Allocutions with our Lord*, was
Pag. 33. strongly persuaded of their being great
& Pref. *Delusions and Disguises of Satan*; and she
owns, that several *Religionists* had been
thus deceived, either from *Imagination*, or
the *Delusion of Satan*." The *Writer* of
the *Preface* too confesseth, that "various
Impostors, and *Women* especially, were fre-
quent in *Spain* about that *Time*, who, am-
bitious of procuring the *Fame of Sanctity*,
or deceived by the *Devil*, pretended to
these *Elevations*, &c."

Happy surely would both *Papist* and
Methodist be thought, could they have the
same *Favour* with the *Saint* mentioned by
Pag. 7. *Balingham*; "who obtained by *Prayer* to
the *Virgin Mary*, never to be *deceived* in
Revelations and Visions." This was ac-
counted a *high Favour*, but probably might
be the *worst Delusion of all*.

And

And yet, whatever Share the *Devil* may claim, these *Ecstatic Visionaries* are the *Principal Saints canonized* in that *Communion*. And not without Reason. For these *Visions and Ecstacies* have always been the grand *Engines* for introducing their corrupt, false and idolatrous Tenets. Nor is there one of their *Doctrines of Dæmons* that has not been confirmed by some *Heavenly Visions*. “ And this is still (as Introd. to Veronica- Dr. *Geddes*, who well knew, observes) one of the most subtle and prevailing *Sorceries of Popery*. Not only *Papists*, but *Protestants*, (especially those inclined to *Quietism*) being all naturally disposed to believe any Reports of *Raptures and Visions*, let them come from what *Quarter* they will, do with an *easy Credulity* swallow down the *Popish Doctrines*, which they were invented to give Credit to.”

3dly, I observe, that even our *Methodists* have owned both a *vain Imagination*, and *Devilish Agency* among themselves in such Cases. Mr. *Wesley* owns, that their “ *Visions* might come from *God*, 3 Journ. p. 60, 61. and might *not*.” And, with respect to feeling, he discovered among his Hearers 5 Journ. p. 69, 70. such *Wiles of Satan*, as never entered into his Heart to conceive.”

Mr. *Whitefield* confesseth, “ that *Satan* 1 Deal. p. 40. transformed himself into an *Angel of Light*; whereby he followed the Suggestion

gestions of the *Evil Spirit* in whatever he did." *Divine Presences*,—his talking with God Face to Face, — inviting Christ, who came and sat down at the Head of the Table, and spoke to him, &c. These are some of the *Reveries*, which he has recanted. "He readily grants, that some of the *Methodists*, who had not *Assurance of Salvation*, presumptuously imagined they had it."

Letter.
P. 31.

Their *Dear Madam Bourignon* speaks in the same Strain of this "*Artifice of Satan*. They fancy themselves to be in *Assurance*; and are in the midst of Dangers of losing their Souls by *Presumption*, and *Delusion of the Devil*." The same Lady (in her *Light risen in Darkness*) says, "The *Saints* themselves have committed *Spiritual Fooleries*, by *Visions*, *In-speakings*, *Ecstasies*, &c. assisted by the *imaginative Faculty*." Again, "we are not to judge of *Spiritual Perfection by Visions, Revelations, Ecstasies, or Raptures*: for the *Devil* himself could do all these Things."

1 Letter.
Part I.
Pag. 2.

3 Letter.
Part III.
pag. 19.

Brain.
Journ.
P. 51.

P. 108.

But Mr. *Brainerd*, a *Brother Methodist*, (either not arrived to the *Summit of Methodism*, or got above it) frankly declares, "that *Trances and imaginary Views* of Things are of dangerous Tendency in Religion; and fears a Design of *Satan*, by introducing *Visionary Scenes*, to bring a Blemish on the Work of God." Again, "It must be owned, *Satan* seemed to transform

transform himself into an *Angel of Light*, and made some vigorous Attempts to introduce *turbulent Commotions and Passions*, instead of *genuine Convictions*; and *imaginary and fanciful Notions of Christ*, as appearing to the mental Eye in *human Form, and particular Postures*, — and divers other *Delusions*. And I have Reason to think, had these Things met with Encouragement, there would have been a considerable *Harvest of this Kind of Converts*.”

Therefore I observe, 4^{thly}, that *Ecstasies*, and of consequence *Visions*, are frequently *voluntary*; they may be, and have been, *counterfeited*. And *M. Casaubon* hath said, and proved, “that ’tis possible, without the Concurrence of any *Supernatural Cause*, for any one Man or Woman to put themselves into a *Trance*, or *Ecstasy*, when they will.” *Treatise of Enthusiasm*. Ch. 3. The whole of which deserves our Perusal.

— *St. Austin* tells us of “one *Reslitutus*, Civit. Dei, l. 14. c. 24. who could, whenever he was desired, quite alienate himself from his Senses, lie like a dead Man, so that *no Breath* was perceptible in him; and no pinching, pricking, or burning, could make him feel.” — *Bodin* produceth Variety of such, Dæmon. lib. 2. c. 5. not only *Moderns*, or *Saint-like Persons*; but *Heathens*, and *Atheistic Visionaries*, long before *Christianity* was in being.”

Q

For

For *Ecstacies* are by no Means peculiar to Religion, much less the *Christian*.

Ibid. What the Religion of *Cardan* was, “ who could throw himself into an Ecstasy whenever he pleased,” I am not certain. But that *genuine Papist, Ph. Neri*, had the same Faculty; and, by frequently using himself to *Ecstacies and Raptures*, could more easily fall into one, than another think of any common *Affair*.”

Chap. 4. — And that *Cheat and Imposture* (out of Wantonness or Pride, &c.) may come in for a Share; we read in the *Life of St. Aldegonde*, who was almost all *Rapture*, her own *Confession*, “ that *Visions and Raptures* many Times are but *pure Imagination and Fancy*, especially in *Maids and Women*; but most commonly a kind of working in the Brain; with a secret, but pernicious, *Presumption*, desirous to appear, and to have something, *above the common*.” —

Geddes. Vol. III. “ *Mary of Agreda's Raptures*, as was agreed by the *Lady Abbess* and the *Nuns*, (who well knew the Tricks of young Girls) were such *Hysteric Fits* as young Girls used to *counterfeit*. But her *Confessor*, one of the *Franciscan Fryers*, (who never fail to sham them upon the World for *Divine Ecstacies*) makes a better Use of them, declaring them to be *supernatural*; and he treats the *Abbess* very severely for *Infidelity*; nor would rest till he

he got her discharged." And we have seen before how frequent such *Impostures* were in *Spain*.—How many such Tricks have been played in *England* by *Papish Priests*, for the *Restoration of Popery*, may be seen in *Gee's Foot out of the Snare*. Particularly he mentions the Case of one *Thomas Newton*, who pretended he had a *Vision* of the *Virgin Mary* appearing to him, and saying, ' *Newton*, see that thou take not the *Oath of Allegiance*.' Being asked, ' How he knew it to be the *Virgin Mary* ;' replied, because she appeared to him in the Form of her *Assumption*, &c." This was in the Year 1621 ; and for the Truth of it, the *Author* refers to the *High Commission Records*.

Nor in general need we doubt, but that a *cunning Man*, having under his Management Persons of *tender Nerves and weak Brains*, of a tractable *Disposition*, or rather *Indisposition* of Mind or Body,—may infuse such *Doses of wild Doctrines*, as easily to work them up into a *Frenzy*, and teach them whatever *strange Sights* the *Arch-Enthusiast* pleaseth. And the same may be said of those *dreadful Fits* so common among Mr. *Wesley's* Followers, " *Yellings, Groanings, Gnashings, Foamings, Convulsions and Contortions, Curses and Blasphemies, dying and despairing Agonies, &c.*" which call for a

farther Consideration; though indeed *shocking* it is to consider them.

§. 21. A sufficient Detail hath already been given of these *lamentable Cases*; and I shall now take into Consideration,—*The Nature of the Disorders*,—*The Causes*,—*The Cure*,—and other rare *Effects*; as we find them set forth in the *wonderful Journals*; and in which, I think, consists the *Grand Mystery of Methodism*.

As to the *Nature of the Disorders*, miserable and terrible as they are, Mr. *Wesley* affirms often, that they are “*Confirmations of God’s Word*,—*Wounds by the Sword of the Spirit*,—*the Power of God upon them*,—*the Finger of God*, &c.” These were, “*loud Cries as in the Agonies of Death*,—*sinking to the Earth*, and dropping on every Side as *Thunderstruck*, *great Drops of Sweat*, *all their Bones shaking*, &c.” Particularly he says, “I had an Opportunity of talking with Mr. *Whitefield* of those *Outward Signs*, which had so often accompanied the *Inward Work of God*.” He was it seems, as to this, an *Unbeliever* before. “But had the next Day an Opportunity of informing himself better. For no sooner had he began to *preach*, but four Persons sunk down close to him, almost in the same *Moment*. One lay without *Sense or Motion*. A second trembled
 † exceed-

3 Journ.
 P. 40, 42,
 43.

Pag. 65.

exceedingly. The two others had *strong Convulsions*. From this Time, I trust, we shall suffer *God to carry on his own Work, in the Way that pleaseth him.*"

And from this Time Mr. *Whitefield* talks much in the same Style, of " *Peo-*⁶ *Journ.*
ple struck down, under great Agonies,^{p. 24, 36.}
*with Cries and Groans, dropping down,*⁷ *Journ.*
as though shot with a Gun, by the great^{p. 12.}
Power of God. For when an extraordi-
nary Work is carrying on, God generally
manifests himself to some Souls in this
extraordinary Manner."

If these Gentlemen mean only, that *God* is the efficient *Cause* of all *Distempers*, *permits* such *Disasters*, or ordains the *Course of Nature*, whereby they happen; they have no *Adversary* among *Believers*. But if they mean, what they often say, that they are *not Natural Distempers*, but *extraordinary Workings of God in the Soul*; it may easily be proved, that these several *outward Signs* are *real Disease, mere Distemper*; if any Credit may be given to *Philosophers* and *Physicians*, both before *Christ* and *since*, *Heathens* and *Christians*; and where it cannot be pretended the *Work of Methodism* was concerned. I have looked into some of the most eminent *Original Authors*, as well as *Compilers of Physical Dictionaries*, and find there all those *Disorders of Body and Mind*, (which
the

the *Methodist Teachers* make use of to *serve a Turn, magnify their Mission, and create Admiration, &c.*) with their respective *Symptoms, Indications and Circumstances*, to be *mere Distemper*; and especially in those particular *Circumstances*, which our *Methodists* represent as *extraordinary Workings of God, Preternatural, or Supernatural*. These I shall put together, without any manner of Addition or Alteration.

“ In that convulsive, nervous Disorder, called *Hysterics*, the Patients are affected with divers strange, inconsistent, and contrary Symptoms; Pains of Body, and Terrors of Mind; with Variety of inordinate Sallies: breathe unequally, feel a Sort of choaking in the Throat like strangling; a violent Palpitation, that the By-standers think they can hear the Heart beating against the Ribs; now speechless, senseless and motionless, seeming as if they were dead, the Pulse being scarce perceptible: then again uttering a wild Noise, and rambling in their Talk: have alternate Fits of Joy and Sorrow, Laughing and Crying: are calm, weak, sad, fearful and suspicious; grow stiff and immovable, and again flexible: then falling into a Fit of Rage, Quarrelling, and Debacchation; so strong as scarce to be held by three or four Persons: Sometimes in the utmost Dejection, Terror and Despair, pre-
saging

saging dismal Things; so much tormented, that they seem in a Sort of *Purgatory*."

" In *Hypochondriacs* (analogous to *Hysterics in Women*) as well as *Melancholy*, from a Malignity of Blood from the black Bile, we find most of the same *Symptoms*; Pain in the Stomach, Windiness, Swelling or Distortion of the Hypochondrium, a large Pulse under their Ribs; a dry Cough, Head-ach, Difficulty of Breathing, Palpitations, Faintings, Swoonings, Deliriousness, hideous Cryings out, various Convulsions and Distortions, and Fits like the *Epilepsy*: The Sufferer affected as much in *Mind*, as in *Body*; differently full of Sadness, Fear, Suspicions; and of Presumption, Joy and Exultation; dejected, calm and quiet; considerate, rash, raging, and quarrelling: the Animal Spirits taking unusual, oblique, or transverse Vagaries in the Brain, thence spring new, incoherent and absurd Fancies; from black and heavy Blood, moving sluggishly, proceed dismal Horrors and Despairings, feeling Hell, and being damned. When the Humours are well stirred up, the Blood begins to boil, and the Heat rarefies and disperses the lumping Mass; then, deceived by Fantastic Illusions, they are apt to conceive, and really believe, *great Things of themselves*;

selves; affect *Divinity*, and discourse with *Gods and Angels*. In general, their Imagination is seldom quiet; they are almost always thinking, and always thinking erroneously: Day and Night chiefly intent on little Things, without any Thought of material Points; vastly solicitous about Trifles, as if Salvation depended on them: representing Things to themselves more and larger than they are, as in a multiplying, or magnifying Glafs; raising few and small Offences into many and great, and confessing heinous Sins, of which they were never guilty.”

“ From the preceding Distempers they are apt to fall into *Epilepsies*: Wherein a cruel Convulsion seizeth the Patients at once, casting them forcibly to the Ground, as Thunderstruck; they loose their Senses, and becoming *delirious*, ramble in their Talk; laugh, or weep; pray, and speak religiously; curse, blaspheme, talk obscenely or profanely; sometimes howl horribly, shriek, roar, grind their Teeth, foam at the Mouth, loll out the Tongue; tremble, and are variously convulsed and distorted: Sometimes they hear and see many strange Things; speak unknown Languages, discover Secrets, prophesy; struck sometimes with an intense Cold, or feel a cold Vapour running along the Back,
 &c.”

Éc." The Poet has well described this dreadful Distemper ;

Lucret.
Lib. 3.
Vers.

— *Subitâ vi morbi sæpe coactus
Ante oculos aliquis nostros, ut fulminis ictu,
Concidit, et spumas agit, ingenit, et tremit artus,
Desipit, extentat nervos, torquetur, anhelat
Inconstanter, et in jactando membra fatigat, &c.*

And if to all this we add the Amaze-ments, and Staggerings in *Vertigoes* and *fwooning Fits*, with all the surprizing *Gesticulations* in *Convulsions*; nothing will be wanting to complete the *Methodistical Symptoms*. And if the Reader keeps in Mind what was said before, (or especially turns back to §. 5.) he will be apt to think, that the several *extraordinary Motions* in this *unhappy Sect* are easily accounted for from *Natural Distemper*. Especially as the above Authors have their Accounts from *Aristotle, Hippocrates, Galen, &c.* as well as from their *own Practice*, and have corroborated all by Variety of *Examples*, antient and modern, *Pagan and Christian*. And they generally agree there is some Disorder of the *Brain* in the Case; that all is a *Degree, or Species*, of *Frenzy and Madness*, and apt to bring on the worst Effects of them.— A Misfortune too well known, and too horrid likewise, to be enlarged upon.

R

Popish

Popish Parallels of this Nature may be had in Abundance. “ St. *Teresa* blessed God, that she had *very little Health*; and she was afflicted with the most grievous Distempers for twenty-two Years together.— St. *Catherine of Sienna* struggled with *Devils*, and was grievously tortured with *Fevers*, and various cruciating Diseases.— *Mary M. of Pazzi* was grievously distempered for five Years together; and all looked upon her as another *Job* upon a *Dunghill*. — *Mary of Agreda* was visited with so many painful Diseases, that she scarce had an Hour’s Rest.— *Francis of Sales* had such a *deep Melancholy*, that nothing in Nature could raise him, — a *Jaundice* from Head to Foot; his Blood so heated that he fell into a *Fever*. St. *Francis* was distempered much, especially in the *Liver* and *Spleen*, and *Stomach*, all proceeding from his corporal Severities.” — Ay, there is the Case; they had all Variety of *Distempers*, to which we may well ascribe their various Tumults of Mind, and Jactations of Body; their *Ecstasies*, *Visions*, *Revelations*; their *Sanctity* and *Canonization*; especially as the *Distempers* happened where there was a naturally *Fanatical Head*.

And seeing how artful the *Methodists* are in making *Diseases* to be the *Workings of God’s Spirit*, and *Signs of Grace and Sanctity*;

Sanctity; we may conclude, that all their *Holinesses*, Mr. *Wesley*, Mr. *Whitefield*, and the *Pope*, have embraced the Religion of their *Pagan Predecessors*, who (as we read in divers Authors) *consecrated* most kinds of Distempers of the Body, and Affections of the Mind; erected *Temples and Altars* to *Fevers, Paleness, Madness, and Death*; to *Laughter, Lust, Contumely, Impudence, and Calumny*. Every strange Disorder, as well as *Epilepsy*, is the *Sacred Disease*; and,

—*Sua cuique Deus fit dira Cupido.*

Each bold Fancy grows into a God.

But it must be remembered this Distemper was called also *Morbus Comitialis*; because if any one fell into it during the *Assembly*, it was a *fatal Omen*, and they immediately *broke up*. Whereas the *Assemblies of Methodists* consist of such; the more *Tumblers*, the more *Sacred* is the *Meeting*; and they triumph in the *Fall* of their miserable Brethren.

§. 22. Notwithstanding this *Physical* Account, and although it be a general *Maxim*, that where there is a plain *natural* Solution, we need not enquire for *super-natural* Means; neither *Papist*, nor *Methodist*, will own this to be *their Case*; but will be starting *Objections and Ex-*

ceptions. Sometimes, however, they are so good as to allow *real Distemper*, or else a mixed Case; sometimes 'tis *no natural Distemper*, but proceeding either from a *good*, or *evil Spirit*. As to *real Distemper*, 'tis the first Direction in the *Roman Ritual, de Exorcizandis*, "that the *Exorcist* must not easily believe a *Possession*; but must know the Marks whereby a *possessed* Person is distinguished from those who are troubled with the *black Bile*, or any other *Disease*." St. *Ignatius* was aware of this Truth; when a Maid thought to be *possessed*, and raging violently with *Contortions* all over her Body, being brought, *Ignatius* said, she was *not possessed*; and that these extraordinary Motions proceeded from a *natural Cause*; and that if the *Devil* had any Share in it, it was only in troubling the Imagination of the sick Person. "He then made the *Sign of the Cross* upon her, and her Fury presently ceased." You see the *Saint* lost nothing by this Concession, when he had the Honour of a *miraculous Cure*.

Mr. *Wesley* too will own a *Natural Distemper*, when he has a *good Reason* for it. As for Instance in the Case of one of the *French Prophets*, "She came in,—and soon after leaned back in her Chair, and seemed to have strong *Workings* in her Breast, with deep Sighings.

Bouhours
Life of
Ignatius,
p. 127.

3 Journ.
P. 24.

ings. Her Head and Hands, and, by Turns, every Part of her Body seemed also to be in a kind of *convulsive* Motion. — She spoke much (all in the *Person of God*, and mostly in *Scripture Words*) of the fulfilling of the *Prophecies*, the *coming of Christ now at Hand*, and the spreading of the *Gospel* over all the Earth. — Two or three of *our Company* were much affected, and believed she spoke by the *Spirit of God*. But this was in no wise clear to me. The *Motion* might be either *Hysterical* or *Artificial*; and the same *Words* any Person of a good Understanding, and well versed in *Scripture*, might have spoken.”

Hath not Mr. *Wesley* cut up his own Institution by the Roots? Here is a Person of a *similar Dispensation with Methodism*, with the same *bodily Motions and Contorsions*, and talking more religiously than the *Methodists in their Fits*; teaching too Mr. *Wesley's favourite Doctrine*; and yet she may be *Hysterical, or a Cheat*. Some of his Followers thought she *spoke from God*. And why not, if they thought their *own Dispensation* was from God? But mark Mr. *Wesley's good Reason* for his Opinion. He was afraid the *French Prophets* were drawing away his Disciples. And *this Reason* he hath luckily discovered

ed

3 Journ. ed. For he saith afterwards, " I called
 P. 60. on one, who *did run well*, till he was
hindered by some of those called *French*
Prophets. *Woe unto the Prophets, saith the*
Lord, who prophesy in my Name, and I
have not sent them." He hits himself a
 Slap in the Face, rather than bear a *Com-*
petitor in Saintsship; and his Quarrels with
 the *Moravian Leaders*, and poor Mr.
 Wesley *Whitefield*, shew, that *stealing the Hearts of*
 4 Journ. *his People* is a capital Offence, and that
 P. 75. a *Rival in Enthusiastic Ambition* is not to
 be endured. — This Case puts me in Mind
 of a Story I have heard of a *Madman in*
Bedlam, who being in a *lucid Interval*,
 went about the House, and gave some
Strangers an Account of the Place; he
 very calmly and rationally told the Rea-
 sons of each Person's *Distraction*; till at
 length coming to one, he said, " this
 Man run mad with *Pride*, and pretend-
 ed to be the *Holy Ghost*. But I am *he*; I
 am the *Holy Ghost*." And then run on
 raving in a wonderful Manner.

5 Journ. Mr. Wesley confesseth another Case of
 P. 73-4. *real Distemper* in *Miss Gr.* who had been
 in one of their *Bands*. " She had lately
 been *raving mad*, in Consequence of a
Fever, and as such was tied down to her
 Bed. When she was suffered to go a-
 broad, she went to Mr. *Whitefield*; — but
 he quickly perceived she was only a *Lu-*
natic,

natic, the *Nature of her Disorder* soon betraying itself." As the *Nature of the Disorder* had as much betrayed itself in many *Methodists*, how happens it that in this *Cafe Fever and Madness* are allowed? Why, it seems *Miss Gr.* had said, "that *Mr. Wesley* and other *Methodists* were *Papists*." And should not such an *abusive Tongue* be distinguished from *true Methodist Lunacy*?—even though it hath been necessary to send some of the latter Sort to *Bedlam*.

§. 23. Keep but close to your *Order*, hold fast your *Cant*, and *Mr. Wesley* will contend Tooth and Nail, nay will prove, that the *bodily Signs* of horrid Fits and Convulsions cannot be *Natural Distemper* in his *faithful Sectaries*. Take an Instance, or two.

"*Mr. Wesley* intending to speak on ^{3 Journ.} *Romans* iii. 19. could not open his Mouth," P. 58. till the *Ligature* is dissolved by his *Counter-Charms*, and making a *Lottery of the Scriptures*, and "begging *God to direct*, he opens the *Book on Hebrews* x. 19. Then, while he was speaking earnestly, some sunk down; others exceedingly trembled and quaked; some were torn with a convulsive Motion, in every Part of their Bodies, so violently, that often four or five Persons could not hold one of them. I have seen

seen many *Hysterical*, and many *Epileptical* Fits; but none of them were like these in many Respects." That he has seen *many*, among his own, I make not the least Doubt. But is he *sure* he knows *all the Symptoms* in such Cases? *Sure* am I, that in *every respect* Physicians have proved this to be the Case in common *Hysterics* and *Epileptics*.

Again; " He enquires into the Case of those who *cried out aloud*, during his Preaching. — *All* of them, (I think, not *one* excepted) were Persons in *perfect* Health, not subject to *Fits* of any kind, till they were thus affected. This came upon every one of them in a *Moment*, without any *previous Notice*. Some said, they felt as if a *Sword* was running through them; others, that they thought a great *Weight* lay upon them. Some said, they were quite choaked, and could not *breathe*: others, that their *Hearts* swelled ready to *burst*: and others, as if their Heart, and all their *Inside* and *whole Body*, were *tearing to Pieces*. These *Symptoms* I cannot impute to any *Natural Cause*." — And yet these several *Symptoms* have appeared before, from full *Authority*, to be *real Natural Distempers*: not excepting the Particular of "*dropping in a Moment*, though they were in *perfect Health* before." I am not obliged to believe it. But let it pass

pass for Truth. 'Tis a common Thing : and why so many *fall all together*, and just *after one another*, among *his Hearers*, will afterwards appear.

§. 24. Let us next proceed to the *Causes* of these lamentable *Disorders*, horrid *Convulsions*, *Screamings*, &c. where something will again fall in of the *Nature* of them. And as *far* as they are *natural Distempers*, no doubt but they are owing to the *same Cause* in *Methodists*, as in other People. Here we find the *Faculty* pretty well agreed ; and *imputing* the aforesaid *Distempers*, — “ to stifling Air in close Rooms ; bad Diet, Indigestions, Crudities, and Flatulencies ; to being exposed to wet, Cold, or violent Heats ; to long Watchings and Fastings ; to Suppressions ; to sudden Frights, Wounds and Blows, giving a Concussion to the Brain : — To divers Affections, Passions and Perturbations of the *Mind* ; Love, Jealousy, Fear, Shame ; Sorrow, Anger, Envy, Malice, great Disappointments, or great Expectations ; to Ambition and Pride, swelling till they are ready to burst ; to deep Cogitation, especially intent upon *one Object*, &c. These operating in various Kinds and Degrees, according to Men's different Humours and Constitutions ; working strongly in *Enthusiastic Heads*, where the *Animal*

mal Spirits and Brains are most disturbed."

Such Talk, however, will not go far with Mr. *Wesley and his Associates*. Their *extraordinary Cases* can arise from no *Principle in Nature*, but must proceed from a *higher Cause, supernatural, or preternatural*; either from a *good, or evil Spirit*.

Mr. *Wesley* accordingly, I hope, acts by his *Instruction*, as found in the *Roman Ritual de Exorcizandis*. "In the first Place, the *Exorcist* must not easily believe any one to be *possessed by the Devil*; but must well know the *Signs*, whereby one *possessed* is distinguished from those who labour under the *black Bile*, or *any Distemper*." Know the *Signs*? Yes, surely. And he produceth some *Cases*, which can't be the Effect of *Natural Distemper*; as being *uncommon and unaccountable*, what *Physicians* can't account for from *Nature*, but own a *superior Cause*. — One might perhaps beg his Pardon here, and by no means allow the *Consequence*. For there are many *occult Qualities, secret Powers in Nature*, whereof we see the *Operation and Effects*; though we are not able to assign the *Manner and Reason*. And the *Popish Writers* upon *Exorcisms* allow, "that 'tis very difficult to determine, whether a Person be *possessed*, or not; many of the *same Signs* concurring in *Melancholy and Hysterical*

Complem.
Art. Exor.
Doctr. 5.

rical Distempers." But let us see his Cases. " Although they saw *Signs and Wonders*, they would not believe. Some said, ' These were pure *Natural Effects*; the People fainted away, only because of the *Heat and Closeness of the Rooms.*' To Day, our *Lord* answered for himself. For while I was preaching,—he began to *make bare his Arm*, not in a *close Room*, neither in *private*, but in the *open Air*, before *Thousands*. One and another was struck to the Earth, &c." He triumphs much against the Argument from a *close, stifling Place*. But are there not numerous *Natural Causes* besides that? — " While I was preaching in *Newgate*, a Woman broke out into strong *Cries*, and all her *Bones shook*. A *Physician*, who had known her many Years, observing every *Symptom*, was clearly convinced it was *not Fraud*, nor any *Natural Disorder*: but acknowledged the *Finger of God*." What Sir! You have often declared your Contempt of *Physicians*, and those *eminent* in their Profession, as ignorant of the *Causes, Nature, and Cure* of your *Metbodistical Maladies*; and do you appeal to a *Newgate-Physician*, to bear Testimony in your Favour? Why did you not *name* the Man? I well remember, that in that famous *Imposture* of *Martha Brossier* (of which there is a particular Account by *Thuanus*) she was grievously

Wesley.
 3 Journ.
 p. 50.

Ibid.
 P. 43.

Hist.
 Lib. 123.

voufly *distorted and convulsed*, and had all the *Symptoms* of a *Possession*, for which she was brought to *Paris* to be exorcised. The *most celebrated Physicians* being consulted, declared, it was much of *Imposture*, and *something of Distemper*; but *nothing preternatural*. But afterwards *other Physicians* were introduced by *Father Seraphin the Exorcist*, in the Absence of the former; and these attested that it was *no Distemper*, but *Diabolical Possession*; or *something preternatural*. The *Girl* repeats her *Agitations*, and *Seraphin* his *Exorcisms*; till at length the *Fraud* was detected, as intended to raise a *Sedition* in the State, to the everlasting *Confusion* of such *designing Impostors*.

5 Journ.
P. 81.

Mr. *Wesley* brings the Case of Mr. *Meyrick*. "His *Pulse* was gone. He had been *speechless and senseless* for some time. A few of us joined in *Prayer*. Before we had done, his *Sense and Speech* returned. Now he that will account for this by *Natural Causes*, has my free Leave. But I chuse to say, this is the *Power of God, &c.*" A *Miracle-monger* will, no Doubt, chuse to say this. But 'tis no very *uncommon*, or *extraordinary* Thing for a Person from *Natural Causes* to loose all these *Senses*, and recover them. *Sennertus* particularly mentions *Epilepsies, Synco pes, Suppressions*, as the *Natural Causes*.

De Vitiis
Vocis.

Physicians

Physicians can account also for that *mad Night-Scene*, when “ so many *Methodists* between two and three in the Morning made such a confused Noise, as if a Number of Men were all *putting to the Sword*.” For the *Blood and Bile* (as *Sennertus* again says) grow hot by too much *Watching*; and thence *Fevers* and *Deliriousness*, and *Convulsions*; especially in *bilious and melancholy Constitutions*, where the *Brains* are most liable to be disturbed.” — They can account too for the *wild Enthusiasms* of “ *Sam. Hitchens*, who wandered about the *Fields by Night*, and often threw himself on *the Earth* ;” — and of “ the *Boy*, who ran away from his *Parents*, lurking about for several Days and Nights together, suffering *Cold and Hunger*, once three whole Days without *Sustenance*.” For a long Continuance in any one of these *Hardships*, much more all in *Conjunction*, will be sufficient for producing the *dismal Effect*.

Wesley
Journ.
3
p. 51.

De Vigil.

Wesley
Journ.
5
p. 27.

§. 25. But as our *Methodist Teachers* are disposed to *exclude Nature*, and call in a *superior Cause*; let them take their own *Way*. I am not much inclined either to *confute*, or *contest*, what they say.

— *Neque te teneo, neque dicta refello.*
I, *sequere Italiam.*

But

But they will give me Leave to observe, to what *different*, and even directly *opposite and contrary Causes* they ascribe their *outward Signs*, grievous bodily Convulsions and Distortions; Screaming, Roarings, Tumblings, &c. as well as various *Distractions of Mind*. These *Causes* are no less *contrary*, than *God* and the *Devil*; the supremely *good Spirit*, and the supremely *evil One*; and this in the *very same Particulars*. Wherein it behoveth me to be pretty *cautious and exact*; otherwise I shall be *heavily accused*.

And, First, I shall introduce them as making *God the Cause*. And thus Mr. Wesley; “ We called upon *God* to confirm his *Word*. Immediately one *cried out* aloud with the *utmost Vehemence*, even as in the *Agonies of Death*. — Soon after two other Persons were seized with *strong Pain*, and constrained to *roar*.” So again, “ I prayed that *God* would bear Witness to his *Word*. Immediately one, and another, and another *sunk to the Earth*: they *dropped* on every Side, as *Thunderstruck*. One of them *cried aloud*. — One so wounded by the *Sword of the Spirit*, that you would have imagined she could not *live a Moment*.” — “ *God* made bare his *Holy Arm*. One, and another, and another was *struck to the Earth*, *exceedingly trembling* at the *Presence of God*.” — “ Seven

or eight Persons were constrained to *roar aloud*, while the *Sword of the Spirit* was *dividing asunder their Souls and Spirits, and Joints, and Marrow.*" — A deeper ^{Journ.} Work in many Souls; — many *trembled* ^{P. 77. 78.} *exceedingly*; six, or seven (both Men and Women) *dropped down as dead*. Some *cried out*, — others would, but their *Voice was lost*. — In the Evening God was pleased to *wound many more.*" But particularly observable is what follows; " I preached ^{Ibid;} at *Weavers-Hall*. It was a *Glorious Time*. ^{P. 27.} Several *dropped to the Ground, as if struck by Lightning*. Some *cried out in Bitterness of Soul*. In this *acceptable Time, &c.*"

And what says *Brother Whitefield* on the same Side? He was first let into this *Secret* by *Mr. Wesley*; when " upon his ^{Wesley} (Mr. *Whitefield's*) *Preaching*, four Persons ^{Journ.} *sunk down* close to him; — without *Sense* ^{P. 65-6.} or *Motion*, — in *strong Convulsions*, with *strong Cries and Tears*. From this *Time*, I trust, we shall suffer *God* to carry his own *Work*, in the *Way* that *pleaseth him.*" After this *Mr. Whitefield*, finding in himself such *Power*, goes on triumphantly. " A young *Woman* struck down by the ^{Whitef.} *Power of God's Word*, — has continued ever ^{6 Journ.} since, as *St. Paul* did, *Sick in Body*, and ^{P. 24, 36.} under great *Agonies of Soul*. — *God* generally manifests himself to some *Souls* in *this extraordinary Manner.*" At my *Preach-*

- P. 42. Preaching, Thousands *cried out*, some *fainted*, others *cried out*, as if they were in the *sharpest Agonies of Death*. Never did I see a more *Glorious Sight*." — "Some *struck pale as Death*, others *lying on the Ground*, others *sinking by the Word of God*." — Mr. B—— *ll dropped down*, as though *shot with a Gun*; — by the Power of God's Word." "The Lord manifested *his Glory*. One was *struck down by the Power of the Word*." — "The Spirit of the Lord came down like a rushing, mighty Wind; immediately there was *shrieking* in every Corner of the Congregation; Men's Hearts failing them for *Fear*, many *falling*." — One *struck down*, his Body exceeding *weak*, could *scarce move* all the Night after. *God was working powerfully in his Soul*. — Twelve Persons *dropped down* here and there." — "The *Holy Ghost* enabled me to speak so, that one Woman was thrown into *strong Convulsions*; others were in *great Agonies*."
- 7 Journ. P. 12, 32. P. 57. P. 75.

Thus far then *God* is asserted to be the Cause of these seemingly horrible *Fits*; the most *vehement Outcries*, *Roarings*, and *strong Pains*; *Sinkings*, *Droppings to the Ground*, — as *struck with Lightning and Thunder*; — exceeding *Tremblings*, *Fallings down as dead*, *Voice lost*, *strong Convulsions*, *without Sense or Motion*, *Faintings*,
sinking

sinking as if shot with a Gun; Sbriekings, Terrors, and Fallings.

§. 26. But as these *inconsisient Ramblers* can't be long in *one Mind*; we are next to observe them *wheeling about, unravelling their Web*, and ascribing the *same Particulars* to God's grand Adversary, the Devil. Well then! (To borrow Mr. Wesley's *Motto*).

— *Agedum, pauca accipe contra.*

Mr. *Whitefield* having told us of “ five ^{6 Journ.} Persons in *Agonies* so strong, as if affected ^{P. 38.} with *Fits*,” adds, “ Some *such Agonies*, I believe, are *from the Devil*. And he will no doubt endeavour *by these* to bring an *evil Report on the Work of God*.”

Mr. *Wesley* once acquainted his Follow-^{3 Journ.} ers, that “ these *involuntary Effects* wrought ^{P. 61.} upon their *Bodies might* be from *God*; and might *not*. While I was speaking, one before me dropped down as dead; and presently a second, and a third.” But in other Places he says, “ A young Man sunk ^{Ibid.} down as dead; but soon began to *roar out*, ^{P. 50.} and beat himself against the *Ground*, so that six Men could scarce hold him. I never saw one so torn of *the evil One*.”— Mr. *Wesley's* affectionate Brother writes thus to him; “ What Influence sudden ^{Ibid.} and ^{P. 63.}

and sharp *Awakenings* may have upon the *Body*, I don't pretend to explain; [the Instance you gave of some struggling as in the *Agonies of Death*] but I make no Question, *Satan*, as far as he gets Power, may exert himself on such Occasions; partly to *binder* the good Work in such as are touched with the Arrows of Conviction; and partly to *disparage the Work of God*, as if it tended to lead People to *Distraction*." — "The *Enemy* began to *tear* her, so that she screamed as in the *Pangs of Death*." — Another; "the thousand *Distortions* of her whole *Body* shewed, how the *Dogs of Hell* were *gnawing her Heart*." — But now we are to have Mr. *Wesley's final Judgment, and settled Determination, after a careful and particular Examination*; as related in his *last Journal*. "I concluded my second Course of *Visiting*; in which I enquired particularly into the Case of those, who had almost every Night the last Week *cried out aloud*, during the *Preaching*. — I found that *all* of them (I think, not one excepted) were Persons in perfect Health, and had not been subject to *Fits* of any kind, till *thus affected*. — That this had come upon every one of them in a *Moment*, without any *previous Notice*. — That in that *Moment* they *dropped down*, they lost all their *Strength*, and were seized with *violent Pain*."

3 Journ.
Pag. 79.

Pag. 92.

5 Journ.
P. 91.

Pain. This they expressed in different Manners. Some said, they felt, just as if a *Sword* was running through them: others, that they thought a *great Weight* lay upon them, as if it would squeeze them into the Earth. Some said, they were quite choaked, so that they *could not breathe*: others, that their *Hearts swelled ready to burst*; and others, that it was as if their *Heart, all their Inside, all their whole Body, was tearing in Pieces.*

These Symptoms I can no more impute to any *Natural Cause*, than to the *Spirit of God*. I make *no doubt*, but it was *Satan tearing them*, as they were *coming to Christ*. And hence proceeded those *grievous Cries*, whereby he might design both to *discredit the Work of God*, and to *affright People* from hearing that *Word*.

I found, that their *Minds* had been as variously affected as their *Bodies*. Of this some could scarce give *any Account* at all; which also I impute to that *wise Spirit*, purposely *stunning and confounding* as many as he could, that they might not be able to *betray his Devices*. Others gave a very clear and *particular Account*, from the Beginning to the End. The *Word of God* pierced their Souls, and convinced them of inward, as well as outward Sin. They *saw and felt the Wrath of God* abiding on them, and were afraid of his *Judgments*.

And here the *Accuser* came with great Power, telling them, “ there was no Hope, they were lost for ever. Their *Pains of Body* then seized them in a Moment, and extorted those *loud and bitter Cries.*”

These are the Words of Messieurs *Whitefield* and *Wesley*; wherein the *Reader* will see how *the Tables are turned*. Here he finds, “ *no doubt but these Agonies, dropping down as dead, loud, grievous and bitter Cries and Roarings, Distortions, violent Pains, Screaming as in the Pangs of Death; with various Distractions of the Mind, — proceeded from Satan; he caused them. And yet just before, the very same Particulars and Symptoms were expressly imputed to God; he caused them. The Sword of the Spirit dividing them asunder, is, in a Moment, converted to Satan’s Sword running through them. The Workings of God in the Soul in this extraordinary Manner, and doing his own Work in his own Way, is instantly changed into Satan’s Endeavours to bring an evil Report on God’s Work, to disparage, discredit, and hinder God’s Work, and fright People from it. At such a Loss are they, so uncertain whose Work they are doing.*

§. 27. We may here make a few *Remarks*. And first, one may, I presume, take

take the Liberty of asking a *Question*, or two. " Pray, Sir, what *Devices*, what *grand Secrets of Satan*, did those Persons *betray*, who were *not stunned and confounded*? Or, if *Grand Secrets* were betrayed, what a *Fool* was this *Wise Spirit*, and what did he *gain*, in *stunning only some*; when so *many others* had full Power of discovering his *Plots*? — But in this *Controversy with themselves*, we may observe, that Mr. *Whitefield* seems the *stouter Champion for Satan's Operation*; and Mr. *Wesley* for *God's Operation*. For 'tis not usual for these two *Competitors in Sanctity* to agree. I would not here have the *latter* recur to his old Method of *quibbling*, and think of reconciling his last *Determination in Favour of the Devil*, by saying he acts by *God's Permission*, or that these *Effects* are from *God*, who is the *Original Cause of all Things*. (This all know, as well as himself) For he hath expressly *excluded both Nature and God*. Perhaps before his *next Journal* comes out, he may alter his Mind.—There are, however, *good Reasons* why much should be said on each Side. It is *necessary sometimes*, that *God* should be the *Cause* " of these *Tumblings, Convulsions, &c.* that those who are *weak* might not be *offended*." For indeed he owns, " many were *greatly offended*." And the *Notion of Satan's* doing it might

" tend

Wesley
3 Journ.
p. 58, 59.
64.

Wesley
3 Journ.
Pag. 63. “tend to lead People to *Distraction*.”
Accordingly Mr. *Whitefield* assures us,
that “a Woman being in such a Case as
to be thought *mad*, and *full of new Wine*,
in that Hour the *Lord Jesus* took Possession
of her *Soul*.”

Wesley
5 Journ.
p. 91. And 'tis equally *necessary sometimes*, that
the Devil should be the *Cause*; to shew
what an *Enemy* he is to *Methodism*, in
thus “*disparaging God's Work*, and de-
signing to *affright* People from it;” and
especially it must be the *Devil's* doing,
that Mr. *Wesley* may have the Honour of
ejecting him, and gain *Reverence* for his
miraculous Cures. And herein, I apprehend,
he has greatly the Advantage of Mr.
Whitefield; after “*musing in his old Room*
at *Oxford*, and reflecting how many that
came after him were preferred before him,”
he now is become *superior* to a *Principal*
Antagonist. For poor Mr. *Whitefield* says,
(after owning that the *Devil* was the *Cause*
of the *Fits*) “I had not prayed long in
the *Women's Society*, but two of them
fell down again into violent Fits; so that
I was *obliged to leave them*.” Fie for Shame,
Mr. *Whitefield*! You not stand out against
the *Devil*? Indeed he has, in this Case,
outwitted you. You were not aware of
De Exorc. what the *Roman Ritual* says, “How many
Arts and Fallacies the *Devil* useth to de-
ceive the *Exorcist*; and that the *Exorcist*
must

must not leave off, till he has seen all the Signs of *Liberation*." You probably have never looked into such *Papish Ceremonials*. But Mr. *Wesley* must have as mean an Opinion of you, as he had of the *Clergyman*, " who being sent for by a *Woman* possessed, she no sooner began to roar and hang out her *Tongue*, but he cried out, " It is the Devil doubtless! It is the Devil! And immediately went away. — But Mr. *Wesley* came to her, and left her not till all her *Symptoms* ceased." He was better acquainted with his *Rule*, and better observed it, and had much more Work of this Nature upon his Hands.

Wesley
Journ.
p. 86.

This leads us to our *Parallel*. For some *Physicians*, *Philosophers*, and *Divines*, have been of Opinion, that such *uncommon and extraordinary Cases* proceeded from a *Diabolical Operation*. But my Business being only with *Papists*, I need not enquire farther.

The *Roman Ritual*, after " the *Cau-* De Exorc.
tion against mistaking the *black Bile*, or *other Distempers*, for a *Possession*," soon leaves the Way open again, by acquainting us, that " one of the *Devil's Arts* is to induce a Persuasion, that the Patient only lies under a *Natural Disorder*, when he himself is at the Bottom." And we have there " *Three Signs of a Diabolical Possession*, speaking in an unknown *Tongue*, discover-

discovering Things *secret and distant*, and having *Strength* above the natural Age and Condition of the Party; and others of that Nature, which if many of them concur, are *greater Signs*."

Their *approved Writers on this Subject* have, by way of *Supplement*, recounted these numerous and great *Signs*; intirely agreeing with Mr. *Wesley*.

De Exorc. In the *Malleus Maleficarum*, Tom. III.
 P. 225— and Tom. IV. called *Complementum Artis*
 P. 12— *Exorcistice*, we have the following Account. "There are not wanting Men, who deny all *Diabolical Possessions and Witchcrafts*, asserting them to be only *Natural Distempers*. But that these are *undoubted Signs of a Possession, or Witchcraft, or both in Conjunction*; namely, 'Lolling out the Tongue; Clamours, Roarings, Gnashings, Foamings; a Weight in the Stomach, or choaking in the Throat; Swoonings, especially of many at one and the same Time; Bowels torn by Dogs; sudden Terrors, and instantly removed; the Feeling of a hot, or cold Vapour; throwing themselves on the Ground, and tearing themselves; a piercing like a Sword; revealing occult and remote Things; speaking Mysteries, and explaining Scripture; prophesying and singing musically; an Aversion to the Minister, Prayers, Relicks, Holy Water, and

and all *Spiritual* Books and Things: — But the *strongest Sign is*, when *Physicians* cannot help, and *Medicines* are of no Service. “ Thus we find both *Popery* and Mr. *Wesley* agreeing in their *Verdict*, that *Satan is guilty*; and neither *Nature*, nor the *God of Nature* have any Concern in the *Case*.

We should observe too, *these Words of Mr. Wesley*: “ I carefully examined those, ^{Journ. P. 84, 91.} who had *cried out* lately in the *Congregation*. — I enquired particularly into the *Case*.—And I found their *Minds* had been as variously affected as their *Bodies*.” Wonderful Thing, that *Mind and Body* should, in a Disorder, have a *mutual Influence* on each other! The *Enquirer*, however, ^{In Exorc;} did well in conforming to the *Roman Ritual*; “ In order to know this, [whether the Disorder be *Natural*, or *Diabolical*] after an *Exorcism*, or two, let the *Exorcist* interrogate the Patient, what he was sensible of, or felt, in *Mind or in Body*.” And what *Answers* did he draw out? “ Some could give *no Account* at all, how, or wherefore; only, that of a sudden they dropped down they knew not how. Others could *just remember* they were in Fear; but could not tell *what* they were in Fear of. Several said, they were afraid of the *Devil*; and this was all they knew. But a *few* give a more *Intelligible Account*, of

U

a piercing

<sup>Wesley
Ibid.</sup>

a piercing *Sense* of their *Sins*, and of the *Wrath* of *God*, and the *Punishment* into which they were just falling. One told me, ‘ I was just as if I was falling from the *highest Place* I had ever seen. I thought the *Devil* was pushing me off, and that *God* had forsaken me.’ Another said, ‘ I felt the *very Fire of Hell*.’ Upon his second Examination, “ Some said they felt as it were the piercing of a *Sword*; others thought a *great Weight* lay upon them, &c.”—“ Some could scarce give *any Account at all*; which also I impute to that *Wise Spirit*, purposely *stunning and confounding* as many as he could, that they might not *bewray his Devices*. Others gave a very *clear and particular Account*,” as before.

In this whole Account the *Borders* of *God’s Power*, and *Satan’s* are so *near*, and the *Transitions* from one to the other so *quick*; that such an acute *Metaphysician* alone as *Mr. Wesley* could have *decided* so exactly. As to the *Particular* of some being able to give *little or no Account*; others a very *clear and particular one*;—were any thing of *Nature* or *Distemper* to be admitted, there would be no need of quoting *Authorities* for a *perfect* or *imperfect Remembrance*, or *none at all*, of what was *felt* in the *Fit*: The *Diversity* being so well known in Proportion to the *Kind* and
Degree

Degree of the Fit; as in *Vertigos*, *Convulsions*, *Epilepsies*, &c. as likewise an *Amazement*, like what Mr. *Wesley* calls *stunning*.

But he will *chuse* to act in Concert with his *better Friends of the Papacy*, who ascribe all (for *substantial Reasons*) to *Satan*, and have inserted a *Prayer* in the *Office of Exorcization*, “for one assaulted by the Frauds of an *unclean Spirit*, whom the *old Adversary* hovers about with the Horror of Dread; and striketh the human Mind with a *Stupor*, confounds it with *Terror*, and exagitateth with trembling Fear.”

Ritual
Roman.

§. 28. *Infallibility* (in *Rom. Rit.*) assures, that “the *Arts and Frauds of the Devil* to deceive and over-reach the *Exorcist* are innumerable;” and hath been so good as to acquaint us with *some* of them. And Mr. *Wesley* (to apply his own Expressions) is such “an *apt Scholar*, and has so perfectly learned the *Exercise of his Arms*;” that he is for the most part too cunning for the *old Sophister*. “Sometimes *Satan* will *hide* himself, and cease tormenting the *Patient*, to induce a *Perfuasion* that he is gone.” Mr. *Wesley* was well guarded against this Trick.—“Sometimes he throweth his *Prey* on the *Ground*, and causeth *Convulsions*; that the *Exorcist* may cease from his *Conjuration*.” Here Mr. *White-*

De Exorc.

Exorcism.

field was caught, but Mr. *Wesley* stood it out.—“ Sometimes he will let the Patient be quiet, and say, that *he feels no Pain*, and give no *Sign of any Terror*.” This was the Case of the *possessed Woman*, who, when Mr. *Wesley* came to her, said, “ I am very well now : — Nothing ails me.” But Mr. *Wesley* went on with his Work ; and her *Possession* appeared plainly afterwards. — “ Sometimes, when the poor *Devils* are tormented with *Exorcisms*, the *Devils* will *promise and swear*, that they will go out *to-morrow* at such an *Hour*, in order to gain Time. This was the Case, in “ that surprizing Instance of the Power of the *Devil*, — when being afraid of Mr. *Wesley*, who was to come *to-morrow*, he made the Woman say, ‘ *before Six in the Morning I shall be well*.’ — “ Sometimes they lull the *Patient asleep*, and shew him *Visions*.” But Mr. *Wesley* seems not well aware of this Deceit. *Visions* are of better *Service*, than to own *them from the Devil*. — “ Sometimes *Satan* permits the *vexed Person* to say *Prayers*, receive the *Sacrament*, sign himself with the *Cross*, with other Acts of *Humility* and *Devotion*. Yea, what is more, he himself will say *some holy Things*. In which *Sheep’s Cloathing* he is not detected. But he can’t long *persevere*.” Mr. *Wesley* has several Instances of alternate Strains of *Rage and Blas-*

Wesley
5 Journ.
p. 86.

Wesley
4 Journ.
p. 66, 67.

Blasphemy, and of *Devotion and Submission*,
 in Cases of a *Possession*, particularly when
 the *Devil* says (speaking through the Or-
 gans of the *Dæmoniac*) “Come, go to ^{3 Journ.}
Prayers, I will pray with you.” We took ^{P. 93.}
 the Advice from *whomsoever* it came.
 Thus some Devils, who had grievously
 mauled *St. Xavier*, at length became calm ^{Myfter.}
 and mild, were heard to say their *Matins*, ^{Jesuit.}
 and got through the *Choir-Service*, by way ^{P. 41.}
 of *Joke*.”— “Sometimes the Devil is *stub-*
born, or answering *fallaciouſly*; and then
 he muſt be peremptorily commanded, in the
 Name of *Jeſus*, to ſpeak the *Truth*, and
 be put to his *Oath*.” This Care was
 taken by *Mr. Weſley*; “I command thee,
 in the Name of the *Lord Jeſus*, to tell if
 thou haſt Commiſſion to torment any other
 Soul? It was immediately answered, ‘I
 have.’— “Sometimes the *Devil* will tell
Truth, or ſeem to yield in ſome Points
 to the *Goodneſs of the Exorcist*, in order to
puff him up with Vain-glory.” How often
 this hath been the Caſe with *Mr. Weſley*,
 let his *Conduct* teſtify.— “Sometimes the
Devil, (who never wants *new Tricks*) to
 hinder People from ſubmitting to *Exor-*
cisms, and that he may not be *diſcovered*,
 will *pretend Diſtempers*, and counterfeit all
 the *Symptoms of a Diſeaſe* in the Sufferer;
 ſo as to deceive even the *Phyſicians*, and
 he makes the *Phyſicians themſelves incre-*
dulous;

dulous ; a Sort of Men, who, if they can but think of some *natural Cause*, will always reject any thing *supernatural* ; alledging some *frivolous Reasons*. These Men ought to read such Books as the *Malleus Maleficarum*, &c. And the *Exorcist* must take care to have a Physician, in such Distempers, who is *of the same Opinion with himself*." Mr. *Wesley* accordingly has over and over cautioned the World against being ruled by Dr *Monroe*, and others of the *Faculty* ; shewing their *Ignorance* and *Inability*. But yet he has been wise enough to introduce his *Newgate Physician*, who was of *the same Opinion with himself*, to testify in his Favour." N. B. Dr. *Monroe*, and all other *Physicians*, are hereby admonished, that, instead of *Hippocrates*, *Galen*, &c. they immediately bespeak the *Malleus Maleficarum*, in two Volumes, Quarto ; as likewise Mr. *Wesley's Journals*.

The same *Admonition* is to extend to the *College of Physicians*, who are ordered to examine their *Licenciates* out of the said *incomparable Writings*. — Lastly, (though one might carry the *Comparisons* much farther) " Sometimes the *Devils*, as another *Impediment*, when the *Exorcist* knows the Case to be a *Possession*, will induce a Belief into the *Parents, Relations and Friends* of the Patient, that 'tis only *Humours* and *natural Distemper* ; and no *diabolical*

bolical Possession; that so no Regard may be had to the *Exorcist*, nor his Discipline be submitted to." This Artifice Mr. *Wesley* hath found in some of *his Followers*. "One ^{3 Journ.} (for Fear of such a Fit) run out of the ^{pag. 51.} *Society* in all *Haste*, that *she* might not expose herself." A young Woman sunk down P. 64. at *Rose-Green* in a violent *Agony* both of Body and Mind, and five or six Persons more; at whose Cries many were greatly offended.—The first that was deeply touched was L—W—, whose *Mother* had been not a little displeas'd a Day or two before, when she was told, how her Daughter had exposed herself before all the Congregation. The *Mother* was the next who dropped down, and lost her Senses in a Moment." The poor *Mother* paid for her Folly with a Vengeance. But due Care must be taken to prevent such evil Surmising, and to countermine *Satan's Devices*.

I would advertise the *Reader*, that the Passages, (imputing these grievous Disorders to the *Devil*, and cautioning against his *Frauds*) which are not to be found in the *Roman Ritual*, de *Exorcizandis*, are every one of them in *Malleus Maleficarum*, Tom. 3. Page 225.—and especially, Tom. 3. Page 8.—But I can't be positive, whether Mr. *Wesley* copied out these Passages in order to make *Parallels*, or whether

whether *he* and the *Papists* act by mere *Sympathy*.

§. 29. But *Methodism itself* may justly be reckoned a *principal Cause of these horrid Sufferings*, or rather, *the efficacious Power of their Teachers*. They have related “their Shriekings, Roarings, Groanings, Gnashings, Yellings; Cursings and Blasphemies, and Despairings; Tumblings, Convulsions and Contorsions, as in the Agonies of Death, as out of the Belly of Hell; Soul and Body well nigh torn asunder;—Things terrible to behold, too horrid to be borne, and what Words cannot describe, &c.” These are their very Words. Let not the *Preachers* be startled. *They are the Cause*; (the best they can say is, the *instrumental Cause*) they confess it, and make it Matter of *high Boasting, Exultation and Triumph*.—

- 6 Journ. Mr. *Whitefield* says, “I had not prayed
P. 41. long,—but two of the Women fell down
P. 42, 44. into violent Fits.—At my Preaching Thou-
sands cried out, some fainted, others cried
out as in the *Agonies of Death*. Never
did I see a more glorious Sight! — Some
struck down pale as Death, others sinking.
- 7 Journ. — Mr. *Whitefield* preaching, one dropped
P. 12, 75. down as shot with a Gun. — The Holy
Ghost enabled me to speak so, that one
Woman

Woman was thrown into *strong Convulsions.*”

Nor will Mr. *Wesley* lag behind, but be as potent a Preacher as Mr. *Whitefield*. “ I ^{Wesley} expounded: A Woman cried out in the ^{Journ.} *sharpest Agonies* of Spirit. — I expounded, ^{P. 23.} — immediately one cried out with the utmost *Vehemence*, as in the *Agonies of Death*: Two other Persons seized with *Pain*, and constrained to *roar*; another as out of the *Belly of Hell*.—While I was ^{P. 42.} *preaching*, one, and another, and another *sunk to the Earth*. They dropped on every Side as *Thunderstruck*. — While I was ^{P. 50.} *enforcing* these Words, several *struck to the Earth*; — a little Boy the same; a young Man *sunk down*, as one *dead*; but soon began to *roar* and *beat himself* against the Ground, that *six Men* could scarcely hold him.—While I was ^{P. 58.} *earnestly inviting*, &c. some *sunk down*, others *exceedingly trembled and quaked*; some torn with a kind of *convulsive Motion*, in every Part of their *Bodies*, and that so violently, that *five Persons* could not hold one of them. — *Twenty-six* of those, who had been thus affected, &c.”—While I was speaking three *dropped down as dead*; five others *sunk*,—in *violent Agonies*,—in the *Pains of Hell*, &c.—While I was ^{Wesley Journ.} *preaching*, a Wo-^{P. 58.} man *dropped down*, struck as was *supposed with Death*, the Use of *all her Limbs* quite

quite taken from her." — *I preached at Weaver's-Hall. It was a glorious Time. Several dropped to the Ground as if struck with Lightning. Some cried out in Bitterness of Soul. In this acceptable Time, &c."*

These, among many others, are their own *Boastings* and *Exultations*, in their own Words.

Nobis non licet esse tam disertis.

And sorry I am, their *Breath is so strong*; that they can't *open their Mouths*, but out fly the most noisome and contagious *Vapours*. It puts one in Mind of a *Volcano*, belching out *Fire*, and making a dreadful *Havock*; or rather of some *Spiracles*, or *breathing Holes*, in many Parts of the Earth, which scatter a *pestilential Infection* upon all that come near. Such is "the famous *Grotta del Cani* in *Italy*, called the *poisonous Mouth*; the *Stems* whereof are of a *Mephitical*, or noxious Quality. When a *Dog*, or other Creature, is put into it, it presently loses all *Motion*, falls down as *dead*, or in a *Swoon*, the *Limbs convulsed and trembling*, till scarce any *Signs of Life* appear. — If the Animal be soon *snatched out*, and exposed to open Air, it soon *recovereth*." See *Chambers in Grotta del Cani*, or *Mead on Poisons*.

To

To know the Power of *Witches* in such Cases, we may look into the *History of Witchcraft*; “ A Man from a Look only of *Susanna Edwards*, fell a shaking, quivering, and foaming, and for half an Hour like a dying, or dead Man; and at last coming to his Senses again, he declared, that *Susanna Edwards* had bewitched him.” Vol. I. P. 244.

Again, “ *Richard Dugdale* declared, that his *Fits* were through *Obsession*, and in a Combination which should never be discovered; — sometimes he would exactly tell what Things were done at a *Distance*, and even repeat the whole Discourse of Persons absent: — Sometimes he would sing *Psalms exactly tuneable*: — Sometimes *howl*, and be in *Convulsions*: — Sometimes he would lie on the Floor like a dead Man; when both the *Doctor and Apothecary* felt his *Pulses*, which did not beat; then they laid their Faces to his *Mouth*, to try if he *breathed*, but could not perceive it.—The said *R. Dugdale* also declared, that his *strange Fits began at Westly-Hall*, where an Appearance of a *black Man* grinned at him, and pressed very hard upon him, — that he had an *Apparition* all along the Way, as he went to *Westly-Hall*, and the Week after, &c.” Vol. II. P. 166.

Were our *Methodists* once to recover their Senses, they likewise would probably

give an Account, by whom they were bewitched, and where.

The Pope's Emissaries, who have written so many Volumes of *Satan's Power* of inflicting such *unaccountable Maladies*, allow also, that the *Saints* have the like Power of *causing Diseases*; and even of *putting in the Devil*, especially when in due Time they intend to *bring him out* again. *Thyræus, de locis infestis*, proveth this; and, among other Instances, mentioneth "St. *Eligius*, who gave the *Devil Power* over *fifty of his own Flock*: [The same Number that were so turmoiled in Mr. *Wesley's Night-Scene*] The *Saint* intended their *Good*; and therefore, being requested, he would not immediately relax their Punishment, but said, "Let them learn first whom they have chosen for their *Master*, before they are absolved from the *Tyranny of the Devil*." Mr. *Wesley* seems not willing to forego this *Privilege of spreading such Miseries among his own*. Nor do I envy him the *Glory*.

—*Non equidem invideo, miror magis undique totis,
Usque adeo turbatur agris.*—

In the mean time, at least till his *Exorcisms* and *Cures* plainly appear, (to which I shall pay due *Respect* in their Order) I cannot but deem it the *utmost Cruelty* to
throw

throw so many miserable Creatures into the most *dreadful Fits, and Agonies horrid beyond Description*; and at the same time be himself in such a Flow of *Exultation*.

—Rifus abest; *nisi quem visi movere dolores.*

Then he *is all Joy*;

And pleased the *Work of Satan* to perform,

Rides in the Whirlwind, and directs the Storm.

I have fallen, I know not how, into these Scraps of *Poetry*. But, that he may disentangle himself from a Sort of *Inconsistency*, may one seriously ask him the Question, *why* in some of his most *terrible Operations*, producing the most *shocking Effects*, it must be “ *a glorious Time, an acceptable Time*; and in other Instances, *equally terrible and shocking, the Case is altered?* For give me Leave to appeal to that *Nocturnal Roaring*, which he represents as the *Similitude of a general Massacre*. “ *Forty or fifty of those who were seeking Salvation, desired Leave to spend the Night together at the Society Room. Before ten I left them, and lay down. [He was wise enough to take care of One.] But I could have no quiet Rest, being uneasy in my Sleep; as I found others were too, that were asleep in other Parts of the House. Between two and three in the Morning I was waked, and desired to*
come

3 Journ.
P. 95.

come down Stairs. I immediately heard *such a confused Noise*, as if a Number of Men were all putting to the *Sword*. It *increased* when I came into the Room, and began to *pray*." — Two Things here indeed turn out to Mr. *Wesley's Advantage*; a Proof of the *Significancy of their presaging Dreams*; and a *sure Proof that the Devil was in them*. He observeth elsewhere, that another of his *Possessed* "grew worse by Prayer, and her Pangs increased more and more." And his *Old Friends* say, it is "a *manifest Discovery*, when the Party afflicted *rageth the more at Prayers, Mass, Holy Water, &c.*" — But still the Question remains unresolved, why such an *Alteration in the Case*? "O, Sir! I take Knowledge of you!" You was *absent*, in your *Sleep*, and was not the *immediate Cause*; it was *not your own doing*; — any farther than giving them *Leave* thus to *seek their Salvation*; (and this, it seems, they must not do without your *Permission*) or as your *Institution* might of Course inspire them with a *Fanatical Rage*.

§. 30. This gives occasion to take a little Notice of such *Nocturnal Pranks, Mysteries at dead of Night*, when *regular and sober Persons* would chuse to be in their *Beds*. But,

Noctes

Noctes atque Dies patet atri Janua Ditis.

'Tis well known, what severe *Laws* have been made against *Night-Assemblies*, under *Pretence of Religion*, by *civilized Nations*; as Things *scandalous* in Practice, and *dangerous* to the *State*. And as well known, how early a *Stop* was put to the *Christian Love-Feasts*, and *Midnight Meetings*; by Reason of the *Ambition, Quarrels, and Broils*, with *other Evils*, which attended them. Mr. *Wesley* had better have prescribed a *Sleeping Draught*, or good *Feather Bed*, than have encouraged such *irregular Cabals*; when *Darkness, Watchings, and Enthusiasms* concurring, would naturally draw on those *ominous Dreams*, and *mad Consequences*. When (as *Sennertus* De Vigil. cap. 1. observes) “the *Humours*, and especially the *Blood and Bile*, are most *intemperately inflamed*, and cause *Vertigos, Deliriousness, and numerous Disorders*.”

But the *Methodists*, being better than the *Primitive Christians*, have a *peculiar Blessing* at the most *unseasonable Hours*. “Our Lord, says Mr. *Wesley*, was gloriously present with us at the *Watch-Night*; my Voice was lost at the *Cries* of the People.—The Service ends a little after *Midnight*. We have often found a *peculiar Blessing* at these Seasons.” I hope he will not

not bring for *Proof* the above-related Instance of his *Disciples* meeting between *two and three in the Morning*; which caused in him such *frightful Dreams*; when there was such a *confused Noise, as if a Number of Men were putting to the Sword*. These horrid Circumstances he hath determined to come *from the Devil*. Whether the *Candles were put out* doth not appear: he only says, “ he heard a great Noise, and that upon his coming into the Room, and beginning to pray, the Noise increased.” Nor do any other Evidences of *Heats and Commotions*, and *peculiar Blessings* appear, but *Screamings and Outcries*. What Sort of *wild Work* they were doing to create such a *Hellish Uproar*, God knows. But, from his own *Account*, we have the *Idea* of “ a *Cabal of Witches* meeting in the *Night-time*, adoring *their Lord*, who puts his *Mark* upon them with *intolerable Pain*,” as represented in the *History of Witchcraft*. And his *Night-work* resembles much more the *Nocturnal Revels*, and *infamous dark Mysteries* of the *Pagan World*, than any orderly *Assembly of Christians*. It carries a stronger Representation of the *Mysteries of Cotytto*, the *Goddeſs of Turpitude*; of the *Sacred Rites of Old Mother Cybele*, celebrated by the *raving Corybantes*, which were *immodest Mysteries of Nocturnal Assemblies*, in the *Caves of Mount Ida*, — or those

Vol. II.
P. 144.

Cyri.
contr.
Julian,
Lib. 6.

those *Enthusiastic Rites*, called *Orgia*, celebrated in the *Night*, and notorious for *Noise and Impurities*; wherein the *mad Bacchanalian Women* jumped about, *howling and shrieking*, till their *Heads* were giddy, and they *tumbled down distracted*." But *Leave* is granted; *Impulse* is stinging; and away they must march,

—*Qualis commotis excita sacris,
Thyas, ubi audito stimulant Trieterica Baccho
Orgia, nocturnusq; vocat clamore Cithæron.*

——*Comitatur cuntem
Et Pavor, et Terror, trepidoque insania vultu.*

Whoever would see more concerning such *Nocturnal Mysteries* may consult *Livy*; where he will see "into what Lib. 39. *Convulsions* and *Dangers* the *Commonwealth* Cap. 8. was thrown, and what *execrable Vices* were committed in the *Nocturnal Assemblies* of the *Bacchanalians*, in their promiscuous Meetings of *Men and Women, Whores and Boys*. Into this *Religious Order* were they initiated by an ignoble *Priest and Prophet*, and entered into Vows of *Constancy and Secrecy*; especially as this *Master of occult Mysteries* had promised to *recover them from all Distempers*." *Dionysius Ha-* Lib. c. *licarnassensis* therefore must speak of ear- Cap. 19. lier Times, and the *first Institution* of their *Religious Rites*, when he boasts of the

Y Romans,

Romans, “ None can see among them (though their Morals are now corrupted) any *Enthusiastic Raptures*, any *Corybantic Furies*, any *private Meetings of Strollers*, any *Bacchanalian, occult Mysteries*, any *Night-Assemblies of Men and Women*, or any *other Monsters of this kind.*”

And yet after all, there is no Impossibility of *one peculiar Blessing* to Persons aiming at *Angelical Perfection*; if we should suppose them like those *Angels* called *Egregoræ*, or *Watchers*, in the pretended *Book of Enoch*: For (to borrow the Words of *Calmet*) “ It was these *Watchers*, who espoused the Daughters of Men, and became *Fathers.*”

Diction.
in Watch-
ers.

§. 31. *Other Causes* besides have indeed been *suspected* of the extraordinary bodily Effects, and mental Disorders among our *Methodists*: And I have been put in Mind of what is called *Natural Magic*; consisting of a deep Knowledge and Use of certain *Natural Things*, (*Roots, Herbs and Plants, &c.*) which have *wonderful Effects*, and have often passed with the *Vulgar* for *supernatural Causes*. *Plutarch* mentions “ a Shrub, called *Leucophyllus*, found at the *Celebration* of the *Mysteries of Hecate*; which drives People into *Madness*, and makes them *confess* all the *Wickedness* they have done, or intended.” This
same

same *Hecate*, they say, was the *Daughter of Night and Hell*, delighted in spreading *Torments* among human kind, and making *People mad*. *Pliny* mentions “ the Herb *Halicacabon*, which makes *People delirious*, and is drunk by the skilful in *Prophecy*, because they would appear as mad, to confirm their *Superstitions*.” This “ *Halicacabi* is, it seems, a *Species of Night-Shade*, which infused in *Water* will (without giving any *Taste* or *Smell*) cause some *Diversion*, by making *People ridiculously mad* for a *Time*. Nor is the *Datum*, another *Species of Night-Shade* much different; of which, (according to *Garcias of Horto*) *Thieves* and *Cheats* mingle the *Flower* or *Seed* among the *Food* of those, whom they want to defraud; and whoever hath tasted it looseth his *Senses*, is forced into a *Fit of Laughter*; and freely permits the *Thief* to carry off what he pleaseth. See *Theophrast. Bodæi*, p. 1077.

— My *Friend* told me also of the *Philtra*, or *Love-Potions*, which were designed to make *People in Love*, but had often been the *Cause of Madness*. He suspected something of this Nature in *Mr. Wesley’s Love-Feast*, which raised that *tumultuous Cry* through all the *Congregation*, not of *Grief*, but of *overflowing Joy and Love*.” And that “ *Watch-Night Meeting*, when his *Voice* was lost in the *Cries of the People*;

Nat. Hist.

Lib. 21.

§. 105.

Journ.

P. 10-11.

P. 33.

besides the *mad Massacre-Scene*." I answered, this could not be the Case, because, if my Information was true, they eat and drank nothing but bare *Bread and Water* on those Occasions. He replied, that Mr. *Wesley* had professed, " I *prepare*, and give them *Physic*, myself, having for six or seven and twenty Years made *Physic* the *Diversion* of my leisure Hours." And what *mingled Cups* might not a *cunning Man*, so well acquainted with *Nature*, prepare? What potent, *incanting* *Drugs* might not he infuse for his *Diversion*? Seeing there are various *Drugs*, which will bring on *Distraction* for any Number of *Days*, or *Hours*; according to the *Quantity*. *B. Porta. Mag. Natur. Lib. 8.* That besides, the *Popish Priests* often blessed a certain Portion of *Bread and Water*, (not the *Sacramental*) for several *good Purposes*, and doing *Wonders*. But I replied, these were *Mysteries*, into which I never intended to be *initiated*, and should readily comply with any Request like that in *Petronius*; " I stretch out my Hands, and intreat, that you would not make a Jest of *Nocturnal Religions*; nor traduce the Secrets, which *all* the *initiated themselves* did not know." Or rather, I ought to become a Suppliant myself, and beg Pardon, that I may escape the *Threat* of *Canidia* against *Horace*,

Inultus

*Inultus ut tu riseris Cotyttia?
 Et Esquilini Pontifex Veneficâ,
 Impune ut Urbem nomine impleris meo?
 Ob! tu (potes nam) solve me dementiâ.*

Epod. 17.

§. 32. Others again, and not a few among Mr. Wesley's own Followers, have conceived those *strange Agitations* to be *voluntary, mere Dissimulation, and counterfeit Tricks*; some tumbling down and bowling to please their Master, or to be thought *apt Scholars*, and answer *Expectation* in the Process of *Methodism*, especially as they have been taught by both my Correspondents, how *glorious* a Thing it is to be *struck down, and set a roaring*. Which is a Sort of *Composition of Enthusiasm and Imposture*. But as far as those Effects proceeded *merely from Distemper*, or a *supernatural Agency*, we must grant it could not be *Fiction*. Mr. Wesley indeed hath confessed, that "the *Convulsions and Agitations* of the *French Prophe-*^{3 Journ.}
tes, (a similar Case) might be *Hysterical*,^{P. 25.}
 or *Artificial*; that the *Spirit of Pride and Lies* was prevalent among his own Flock,^{P. 23.}
 — and an *imaginary Inspiration*, — mere empty Dreams of a heated *Imagination*." Mr. *Whitefield* too owns, "there is coun-^{5 Journ.}
terfeit Coin among them." But yet due^{P. 71.}
 Care hath been taken for the *Removal, and*
 Prevention

- 3 Journ.
P. 59. Prevention of such *unjust Suspicions* in the present Case. For “ a Day of *Humiliation* is appointed, says Mr. *Wesley*, to humble ourselves, and own, that *God* had justly withdrawn his *Spirit* from us, for our manifold *Unfaithfulness*; — and above all, for *blaspheming* his Work among us, imputing it either to *Nature*, to the Force of *Imagination*, and *Animal Spirits*, or even to the *Delusion of the Devil*. In that Hour some *fell prostrate to the Ground*.” — But this did not work a full *Conviction*.
- Ibid.
P. 59.
P. 64, 68. For soon after we find “ many *offended* at these *Tumblings, Roarings, &c.* and saying, they were sure *they might help it if they would*; — it was *all a Cheat*; — or only *Nature, Imagination, Animal Spirits*; —
- 4 Journ.
P. 14, 18
P. 52. they were sure none cried out but *Hypocrites, who pretended to be in Fits*.” But, however, “ many were *convinced*;” and the *Refractory* had *personal and woful Experience*, feeling it to their *Sorrow*: As will appear, when we come to their *Judicial Miracles*. One Instance I shall now subjoin. “ *J—n H—n, a Weaver, — a Man of a regular Life and Conversation*, that constantly attended *Prayers, &c.* being informed that *People fell into strange Fits at the Societies*, he came to see and judge for himself. But he was less satisfied than before, and laboured above Measure to convince his Acquaintance, ‘ *it was a Delu-*

a Delusion of the Devil. But he was convinced; for the next Day, ‘ he fell off his Chair, and began screaming terribly, and beating himself against the Ground. Between One and Two I came in, and the Room being full of People, he cried out, ‘ Let all the World see the *just Judgment of God.*’ He immediately fixed his Eyes upon *Me*, and cried, ‘ Ay, this is he, who, I said, was a *Deceiver* of the People. But God has overtaken me. I said it was all a *Delusion.* But this is *no Delusion.*’ He then roared out, &c. We all betook ourselves to *Prayer.* His *Pangs* ceased, and both his Soul and Body were *set at Liberty.*”

St. Ignatius, whose *Life* Mr. Wesley Bartol. says he hath read, will afford a *Parallel.* P. 444.
 “ At *Condom*, a certain *Citizen*, in other Respects an *honest Man*, was above measure incensed against the *Society*, and the *Father* of it; so far from paying *Ignatius* the *Honours due to his Saintship*, that he charged him with *Dissimulation* and *Histrionic Piety*: and would read the *Accounts of the Saint*, only to wrest them into *Hypocrisy*, or *Pieces of false History*, and thence proceed to his *Railleries and Scoffs.* The *Saint* looked down upon this his *Enemy*, as the *Physician* doth upon a *Person in a Frenzy*, and *begged Mercy of God* for him: And coming to him

him in *Venerable Majesty*, cast a most lovely Look upon him. The Man's Eye and Mind were so struck with this, that he *falls from his Bed, tumbles to the Ground*, begs Pardon for the *Injuries* he had done, makes a Vow of perpetual *Obsequiousness* to *Ignatius* and his *Society*; an *Obsequiousness* the more *sacred*, as he had been so *injurious*."

4 Journ.
P. 22-3.

The better to guard against this Surmise of *Diffimulation*, Mr. *Wesley* produceth this Case. "A Woman, who had been before much *tempted* of the *Devil*, sunk down as one dead. One could not perceive, by any Motion of her Breast, that she *breathed*, and her *Pulse* was *very hardly discernible*. A strange Sort of *Diffimulation* this! I wish those, who think so, would only *stop their own Breath and Pulse one Hour*, and I will then subscribe to their Opinion."—But, I doubt, this Argument will *very hardly* be allowed. For though he challengeth *any one to try*; and his Friends, the *Exorcists*, say, "'tis a sure Sign of a *Possession*, when a Person exerts such *Motions and Gesticulations*, as cannot be *imitated* by one that is *well*, and in his Senses;" yet *Physicians* will contend, that in some *Natural Distempers* People will be thrown into such *unaccountably strange and convulsive Motions*, and other *extraordinary Symptoms*, which no
Man

Man in Health can come up to. And why must the Trial be for a whole Hour; when he doth not say, that this Woman's Breath and Pulse were stopped *so long*? Therefore, although this *may not* be *natural Distemper*, yet it *may*. To produce a *similar Instance*. Sennertus (*de morbis a Veneficiis*, Cap. 3.) citeth a long Account from Cornel. Gemma, which will suit this, and other Cases, in Mr. Wesley's Journals. "An ingenious *Girl of Fifteen*, but something inclined to *Melancholy*, — fell into Fits of *Convulsions* and *Swoonings*; and other *Symptoms more violent than Hysterics*, — was ready to be *choaked*, — three or four Persons, the most strong, could scarce hold her: — Sometimes she felt a *Weight*, and sometimes a *Biting*; — after many Sufferings a Tumour arose in her *Throat*, and continued for a *Quarter of an Hour*, during which Time she remained *intirely destitute of all Pulse and Breath*; so that even a *Feather* applied to her Mouth would not *move*, and her Body was *stiff as a Statue*." And what the Issue? "The Girl was cured, not by the *Spiritual*, but *Bodily Physician*, by *Natural Remedies*."

But as *nothing will convince Philosophical Men*, they urge the Probability of *Disimulation and Cheat* farther; and, in Supply of *Parallels*, assert, that among the several *Popish Orders* there are always

some trained up to act a Part, and prepare Accomplices, who are to counterfeit Diabolical Fits, in order to bring on Exorcisms, and carry on the Trade of cheating silly People. And they can easily bring Proof enough to fill whole Rheams of Paper. Not to mention the famous Imposture of Martha, (cited before from Tbuanus) or the execrable Story of Jetzer; the Boy of Bilson, or the Nuns of Loudon, (for which, see Bayle in the Article Grandier) and the like; — they may refer to several such Dissemblers, Cheats, and Counterfeits, in *Wierus de Præstigiis*.

Lib. 3.
Cap. 24,
25, 26.

One Story is of “ a Beggar, named *Justus*, who, to get a comfortable Maintenance, would lie at the Church-Doors, pretending to be possessed. *Wierus* saw him act his Part at *Niemegen*; making his Belly wonderfully swell, and then sink again; and throwing his Limbs and Face into unaccountable Distortions: His Wife and Harlot standing by him with an Iron Chain to bind him in his raging Fits. At length the Fraud was detected, the Man really seized, and put in Chains, where he confessed the Cheat, and shewed the Manner how he played his Pranks.”

Another Story is of one “ *Hans Vatter*, i. e. *John the Father*, who pretended that on *St. John's Day* he was enchanted by *Nicholas Gottel*, by drinking a poisoned Draught;

Draught; and that *Nicholas* confessed this at his *Trial*, where he was *condemned*, and afterwards *burned*. Hereby, he said, the *Devil* tormented him various Ways, bound his *Body*, *Feet* and *Neck*, with *Iron Chains*, and shewed him for a *Spectacle to all*. He added also *wonderful Phantoms*, *Apparitions* and *Speetres*. *Every Thing* he could not relate, but said, every *Thing* was *written historically in a regular Journal*; that the *World* might see *how cruelly the Devil had tortured and tore him*. Nor did he pass over his *Custom of Praying*, *bearing Sermons*, and *communicating*, and affirmed, that he had an *Impulse to preach Repentance*. Coming, in his *Course of Visiting*, to *Noringberg*, the *Magistrates* ordered him to be *narrowly watched* and *guarded*; when he would sometimes press to be gone, pretend *Despair*, with other *Artifices*. But being detained, he at length *confessed* that he never was bound by the *Devil*, but *made his own Chains*. In short, he discovered his whole *Art*, that his *Miracles* were mere *Lies*, and all a *Trick* to get a *Livelihood*. For which ample *Confession* his *Punishment* was mitigated, and he was only exposed on a *Pillory* for a *publick Spectacle and Derision*."

A third Account concerneth a *Girl of about twenty*, well habited, but with a fierce *Look*, who was going to *St. Hu-*

bert, to be freed from the *Yoke of Satan*. She was furnished with *Letters Testimonial*, to obtain *Provisions* on the Road; and was attended by a *Monk about thirty*, because the *Devil's Assaults* were less terrible in *his Presence*; and for this Reason she *confessed*, that he was her Companion in *Bed*. She was thought to be *Epileptic*. And the *Monk boasted*, that by *three Words* he could make a horrible *Speſtacle of her*." [If that be the proper *English* of the Words, *Se tribus verbis poſſe horribile in eâ ſpectaculum excitare.*]

After a fourth Account of the ſame Nature, but *greater Wickedneſs*, we have an Account of one "*Bartbolomæa, a Servant Maid*, who, when *Maſs* was ſaid in the *German Tongue*, contrary to Custom, and the *Hymn*, '*Glory be to God on high*,' began, became immediately *Ecſtatic*, as if ſeized by the *Devil*, and raiſed a grievous *Diſturbance*. But when the ſame was ſung in *Latin*, ſhe was not *affected*. Her *Miſtreſs*, a prudent *Matron*, promiſed the *Maid* to cure her, if ſhe would come into *her Chamber*. The *Maid* came; the *Miſtreſs* repeated the *Hymn* in the *German Tongue*. Inſtantly the *Fits* return; and the *Maid*, *obſerving a proper Place to fall in*, was thrown violently on the *Ground*. The *Miſtreſs* preſently takes up her *Coats*, and (aſſiſted by her *Daughter*, who held the
Maid

Maid down) makes an *Impression upon her Posteriors with several smart Strokes of a Rod*; which threw the Maid into *unfeigned, horrible Contorsions*. For, as *Hippocrates* says, ‘*Extreme Distempers require extreme Remedies.*’ After this she could hear the *Hymn without any Commotion*, except what arose in her Mind by being *twitted*, whenever she went abroad, by some *unlucky Rogues*, who would gather about her, and sing the said *Hymn* in her Ears. The *Maid*, says *Wierus*, *confessed to me*, that she was *perfectly cured* by her *Mistress* in this Manner.” So much from *Wierus*. My *Philosophical Friends* highly commended this Method of drawing a little *Blood in the lower Parts, by Way of Revulsion from the Head*; adding, that it might be no bad Remedy, if some *more Cheats* of this Sort (for Instance, the *Methodist-Teacher*, who fixed the Day for the *Day of Judgment*) in order to carry the *Revulsion* still farther from the Head, were *laid by the Heels*. But I told them, *Persecution was a wicked Thing*. And yet I might observe, what the *Exorcists* affirm, “that the *Devil* may sometimes be drove out by *Scourging, a Cudgel, or Box on the Ear*; especially when he will not yield to *sacred Remedies.*”

Thyræ.
Dæmon.
p. 170.

But if I may speak my Mind *freely* concerning the *horrid Yellings, Convulsions,*
 &c.

&c. among the Methodists, my real and sincere Opinion is this: "That, though there is Reason to suspect *Dissimulation and Counterfeit* in several Instances; yet, that the greatest Part of their Sufferings is *involuntary*; they cannot help it." Some Light will be given to this Matter in the next Section. And I readily subscribe to what Mr. Wesley hath owned; "I look upon some of these Cases as wholly *natural*; on the rest, as *mixt*; both the *Disorder*, and the *Removal*, being partly *natural*, and partly *not*." What he *precisely* meaneth by these *Mixtures*, or in *what Respects* the Disorders were *not natural*, I leave him to declare. But if the poor Creatures must be put to the *Torture*, and have *Pains and Agonies* inflicted on them, *above all Description*, too *horrid to be borne*; I must confess, I see little Difference, whether they are *Be-devil'd*, *Bewitched*, *Bejesuited*, or *Be-wesleyed*.

Answer to
 Church,
 p. 43.

§. 33. It were now Time to bring on the *Cure*, the *Removal* of these dreadful Calamities. But there is no passing over a *Circumstance*, the most *surprising* (I think) and *unaccountable* in the whole *Dispensation of Methodism*. I mean the violent *Screamings*, *Contorsions* and *Agonies*, and *Tumbings*, of such a Number of Persons, all
 at

at one Time, by *Sympathy*; or quickly after one another, by *Contagion*.

Mr. *Wesley* giveth this Account of the State of his *Society*: “ If one Member suffered, all the Members suffered with it. So strange a *Sympathy* did I never observe before. Whatever considerable *Temptation* fell on any one, unaccountably spreaded itself to the rest; so that exceeding few were able to escape it.” What *Sort* of *Temptations* he intends, I know not. But the Words suit well with his Accounts of their *common Roarings* and *Yellings*, falling to the Ground Heaps upon Heaps, in wonderful *Agreement*; and the *Infection* catching others with surprising *Quickness* and *Rapidity*. “ One, and another, and another sunk to the Earth. They dropped on every Side as *thunder-struck*.—Three Persons almost at once sunk down as dead.—Many fall to the Earth exceedingly trembling. — Several drop down, roar, beat themselves against the Ground, &c. insomuch that all the House (and all the Street for some Space) was in an Uproar. — Some sunk down, some trembled, some torn with *Convulsions*; another dropt down in a violent *Agony*: — Twenty-six of those, who had been thus affected.—One before me dropt down as dead, and presently a Second, and a Third. Five others sunk down. — Seven
or

⁴ Journ.

P. 37.

^{Wesley.}

³ Journ.

P. 42.

P. 44, 45,

^{50.}

P. 58, 59.

3 Journ. or eight Persons at once.—No sooner had
p. 61-65. Mr. *Whitefield* begun, than four Persons
funk down close to him. — Seven or eight
constrained to roar. — A young Woman
funk down in a violent Agony, — five or
six others.—eight or nine more; — a Girl,
and her Mother, who lost her Senses in
a Moment. — Four Persons almost in the
same Moment. — Roarings of a Number
at once, as if all were putting to the
Sword.”—

These, and many more such sudden
Blasts, and wide-spreading *Contagions*, we
have in one of Mr. *Wesley's Journals*; who
must have the Heart of a *Stone*, not to *feel*
the Misery; and the Heart of a *Tyrant*, or
Inquisitor, to rejoice and triumph at it.
And what shall we say to these Things?
Or how *account* for them?

I take it for granted, that we are not
sufficiently acquainted with the *Constitu-
tion of Nature*, and the *Laws of the Cre-
ator*; particularly not with the *human
Frame*; how *Soul* and *Body* act upon *each
other*; how *other* Beings and Parts of the
Creation may act upon *either*; — and es-
pecially in a *distempered State*; a Disorder
of Mind, or Body. More Knowledge is
necessary towards accounting for every
Kind and Degree of *Infection*. In general
we hear much, and no doubt truly, of
Contagions communicated by the *Air*; by
the

the *Eye*, the *Voice*, the *Touch*, the *Breath*, *Effluvia* and *Vapours* consisting of *subtle Particles*, and of a very *penetrating Nature*. In *Distempers* (besides those universally allowed to be contagious) *Epilepsies*, *Convulsions*, the *Chin-cough*, &c. are by many brought under this *Class*; and, perhaps many more Disorders, both of *Mind* and *Body*, are of the *catching Kind*, than is commonly admitted. It hath been observed of *Superstition*, and *Enthusiasm* in particular, that they are very *catching and infectious, running like wild Fire from Breast to Breast*. That the *Affections* and *Passions* of the *Mind* cannot only change a *Person's own Body*, but make *Impressions upon another*, so as to *give, or take away, divers Diseases, mental and corporal*; and that a corrupted and polluted *Imagination* is capable of corrupting and polluting the *ambient Air*; so that those who suck it in shall be thrown into the *same Malady*. Thus 'tis affirmed in *Plutarch*, " I pro-
 nounce it confidently, that all the *Passions*
 of the *Soul*, being well rooted, will in-
 duce evil *Habits*, and being moved on any
 Occasion will carry *Persons*, even against
 their *Wills*, into these natural and familiar
Affections."

Sympof.
 Lib. 5.
 Qu. 7.

Nor will it be thought strange, that the *Contagion* should have a *quicker and stronger Effect*, when it catcheth *Persons* of

weak Heads and Understandings; or of *weak, sickly, tender and delicate Nerves and Spirits*, which are so *easily affected*. Nor is it strange, if this should be *much more* the Case; when the *Company* are of the *same Cast and Complexion of Body, and Turn of Mind; the same Temper and Dis-temper*. The least Spark falling upon Persons already heated will soon rise into a Flame. To make use of Dr. *Hartley's* Sentiments; “*Entbusiasm* may be defined, a mistaken Persuasion of being *peculiar Favourites with God*. — This works generally in Persons of strong Fancies, and little Judgment, especially where there is a natural Disposition, and that fermented by Disease. — The *convulsive* Motions are apt to return of themselves; — and *seeing* a Person in *Convulsions* is apt to occasion them in Persons of *nervous and irritable Frames*. — And there is Reason to believe, that some *Entbusiasts and Impostors* have been able to throw themselves into *Convulsions* by a *voluntary Power*; and particularly, as it seems, by introducing *strong Ideas, and internal Feelings*.”

This *contagious Communication* may be illustrated by the Case of Persons *bit by the Tarantula* “a *venomous, Italian Spider*, whose Sting causes the same *Appearances* with the *Hysterical Affections*. The Disorder is sometimes counterfeited by
wanton

wanton Women, but is often a *real Malady*; the *Person bit* being seized with a Difficulty of Breathing, universal Fainting and Trembling; — and growing by Degrees melancholy, stupid, and strangely timorous. The only Cure is *Music*, which sets all the *Patients a Dancing*. At the first Sound they begin to move their Hands and Feet, and soon dance with wonderful Vigour. In the mean time they lose in a manner the Use of all their *Senses*, do many ridiculous and foolish Tricks, talk and act obscenely and rudely; — and, at the same time, can't bear the Sight of any Thing *black*; in general are *Phrenetic and delirious*. But by a Continuance of the *Music* they are *sweated and agitated* into Health. — We may allow somewhat to the determinate Force, and particular Modulation of the trembling Percussions of the *Air*, made by the musical Chords upon the *Elastic Fibres of the Brain*. — This we see in the common Experiment of two *musical Instruments*, tuned both to the *same Pitch*: The Strings of the one being *struck*, the *correspondent Strings* of the others will sound." This from Dr. Mead's Account of the *Tarantula*. See also Chambers, in *Tarantula and Tarantismus*.

Accordingly, as one and the same *Maggot bites the Methodists*, who are much

of the same Complexion of Body, and Turn of Mind ; the same Effects are equally produced in all. They are a Sort of *Unisons*, screwed up to the *same Key* ; one being *struck*, the rest answer to the *given Note* ; and by that Propagation, (or some secret *Sympathy*) are *struck in the same Manner* ; and all are seized, as soon as they are worked up to the *same Degree of Enthusiasm*.

Of the same *contagious Nature* is what is called *St. Vitus's Dance* ; imputed by some to *Hysterics, Convulsions, &c.* This Distemper raged much in *Germany* ; seizing most Sort of People, especially the *Vulgar*, who in great Numbers became horridly furious, running about roaring, foaming, till their Breath failed. This happened particularly when they *visited St. Vitus's Chapel* ; and might be thought a just Punishment for their loving a *false and wicked Religion*, had not their *Cure* followed by *Prayer to St. Vitus*.

In the *Dialogue of Plato*, called *Ion*, *Socrates* egregiously derideth that *vain Creature* ; “ who pretended an Ability, above all Mankind, to explain *Homer*, and inspire others with his Knowledge ; for which he deserved a *Golden Crown*. *Socrates* observes, that the *Enthusiastic Fury of a Poet was not an Art*, but *Divine Imitation* ; which, like the *Load-Stone*,
not

not only *draweth Iron*, but communicateth the same Quality through a whole *Chain*. And thus a *Divine Seizure* shall run through a whole *Series of Enthusiasts*, as it were by Sympathy; one catching it from another. All speak most *divinely*, when they are *out of their Senses*, and, like the *Corybantes* and *Bacchinals*, are instigated by *Madness*, by an *Obsession* of their *peculiar Deity*. His Words and Gestures, his Tone and Modulation alone strike them, one after another; to all *other Rites* they are immoveable."

In *Lucian, de Syriâ Dea*, we have an Account of her *Mysterics*; wherein "those, who carry the *Image of their Deity*, are whirled about as with a *Vertigo*, the *Deity* leaping from one into another. In these *Mysterics* attend a great Number of *Holy Men*, and *furious Fanatical Women*, for the Sake of *Prayer*. The *Priests* begin the *Ceremony*, and while they are celebrating the *Orgia*, making horrid Noises, cutting themselves, &c. the *Fury* presently seizeth the rest, and many, who came only as *Spectators*, are acted in the same Manner."

Besides these *Mysterics*, (which may be reckoned as Types and Shadows of *Methodism*) some *common Incidents* in Life may farther illustrate the Case of a *contagitus Propagation*. Upon seeing a Person *yawn*,
others,

others, not disposed to it before, are set a *Yawning*. The hearing a *grating Sound*, or seeing another eat *crabbed Fruit*, is apt to set our own *Teeth on Edge*.—How often are People *frighted*, (even by Persons in a *Joke*) into *Distortions*, *Convulsions*, and other grievous Disorders? Or, perhaps, thrown into *Madness* by some affecting Object of the same Nature? — In Distempers, *Small Pox*, *Plague*, &c. how often, and easily, will *Fear* alone draw the Infection; or seeing another, tho' at a Distance, with the *fresh Marks* upon him? Deep Cogitation upon the Distemper bringing the Distemper, and *Imagination* hatching the very Malady, on which it sat Brooding. — How strong is *Imagination* in Women with Child? And how common, when disappointed of what they have *longed* for, or upon seeing some *monstrous Object*, to catch the *Impression*, and communicate to their Children the same *Marks*, which were the Object of their *Desire*, or *Aversion*? Even *strong and healthy Persons*, by some *miserable Spectacle*, will sometimes grow ill, and their Constitution suddenly be altered by an Emotion and Alteration of the Spirits, Humours and Blood. Much more then will a *diseased Body or Mind*, be thrown into a bad Condition, even by a small Incident; and *dismal and tragical Objects* must

must have a powerful Effect, and stick close to *weak Spirits and melancholy Tempers*. Why therefore should not Vapours and Effluvia from a *Methodist*, (supposed to be *inspired, or distempered, or possessed*) work themselves into the Breasts of the *By-standers*, and *communicate similar Effects*? Why should not *Hope, or Fear, or Expectation*, of what they are taught to expect, added to *Sight and Feeling*, naturally cause the same *Marks and Deformities*, upon which their Mind hath been so *intent*? In general, why should not the *Contagion* sweep away all before it?

— *Cur non stimuletur, catque* Metam. 4.
Per cognata suis exempla furoribus Ino? 430.

§. 34. As to particular Instances of this *contagious Nature*, I shall select a few from *History*. *Lucian* relates “ a Disease seiz- Vol. II.
ing almost all the Citizens of *Abdera*; a Pag. 1.
Sort of Fever, which had a very ridicu- Ed. Amst.
lous Effect. They were all instigated to 1743.
a loud *Roaring*, singing Scraps of *Tragedy*, and especially out of the *Andromeda*
of *Euripides*,

Cupid, *Prince of Gods and Men*, &c.

The *Enthusiasm* continued during the Heat of the *Summer*, but left them at *Winter*.”

Laurent.

Mall.
Malef.
Tom. 2.
Part 2.
p. 63.

Laurent. Ananias says, "Those Infernal Harpies, the Devils, so defile and infect the Places they haunt, that all, who come near them, shall run *fanatical and mad*. As it lately happened in the *Orphan's Hospital at Rome*; where in one Night more than fifty Girls were possessed."

Solid.
Virt.
Introd.

— Something like this was the Effect of the charming *Bourignon's Institution*. For "in an *Hospital of poor Girls*, whom she charitably governed, she discovered them all to be *Witches in express Compact with the Devil*."

Lib. 3.
Cap. 9, 10,
11, 12.

These Accounts may not perhaps in all Respects agree with the Case of Mr. *Wesley's Patients*. That *Popish Fanaticism* must run *Parallel* to it, I was persuaded in my own Mind, but could not be fully satisfied, till I met with some Cases in *Wierus de Præstigiis*, which come up to a complete Comparison. "Wonderful and horrible was the Vexation of some *Religious Nuns at Wert*, seized by the *Devil*, who, by Means of some *Salt* brought to them by an *old Woman*, were grievously tormented; some with *Laughing Fits*, some horridly convulsed and contorted, or lying down as *dead*. These Tortures continued among them in the *Nunnery* for three Years." "A Case not unlike was that of some *Virgins consecrated to the strict Rules of St. Bridget*; who were tormented in divers strange Manners,

Manners, leaping about, and screaming out horribly, their Jaws contracted, &c. The Cause of this Tragedy was imputed to a *Virgin in Love* with a young Man; but her Parents thought it an *unsuitable Match*. While she was in this Anguish, the *Devil* appeared to her *in the Shape of that young Man*, persuading her to be a *Professed Nun*. She complied; and no sooner was *cloister'd*, but *struck with a Fury*, she became a *horrid Spectacle* to all, in various Respects. And the Evil, as by *Contagion*, passed into many others of the *Nuns*.— Of the same Nature were the *monstrous Convulsions* of all Kinds inflicted by the *Devil* upon the *Virgins* in the *Nunnery of Kentorp*, which seized them once a Day, or oftener, continuing sometimes for several Hours. Some of them in the *Accession* of the Malady, on Account of the *Convulsions* of the Spiritual Parts, and the Tongue, could not *speak*. They were not equally torn; but some more, and some less. But this was *almost universal*, that when *any one* of them was seized; the *rest*, though in *separate Apartments*, bearing only the tumultuous Noise of the former, were tormented in the same miserable Way. In order to discover the Origin, Increase, and tragical Issue of this Calamity; and to prevent other such Attempts and horrible Vexations of *Satan*;

I shall truly relate, in few Words, what upon diligent Enquiry I received from *Anne Lemgou's* own Mouth, a *sensible Virgin*, and one in this *Nunnery*. ' She was first taken with a Pain in her left *Hypochondrium*, and being deemed *Epileptic*, was sent to the *Monastery of Nonbert*, to drink out of *St. Cornelius's Scull*; whereby the *Nuns* told about, but falsely, that we was *better*. Afterwards growing worse, together with *other Nuns*, they went to the *Conjurer*, who told them, they were *bewitched* by *Alice Kamentz*. The *Devil*, taking a Handle from this, began tormenting them with *manifold Convulsions*, tumblings on the Ground, depriving them of their *Senses*, making them *bite* and *beat* one another; so that they seemed 'not to be in their own Power. *Anna*, in her *Fits*, spoke as if another spoke through her: She understood what she said, but, after speaking, intirely forgot it. When she would pray seriously, she was so hindered by the *evil One*, that she could not move her *Tongue*. But whenever she run over her *Beads* without Thought and Attention, she did it with Ease and Pleasure; *Satan* not hindering her. If a *good* Person spoke to her, she seemed as punished by the *Devil*. But if *other Women* talked to her of *ludicrous Matters*, she was wonderfully pleased. When she was *exorcised*, she seemed

seemed to vomit an incredible Quantity of Blood, but felt no Hurt. But this was *common to all the Virgins* thus possessed by the *Devil*, that, together with *irregular Pains*, they had a *creeping Sensation* under the Soles of their Feet, as if burned with *hot Water*. The *Devil* was used to speak frequently, and much out of the Mouths of the *younger Girls*, when deprived of their *Senses*, and terrify them with *Visions*, and appearing to them in *divers Shapes*. As to *Anna* herself, when her *Parents* had taken her out of the *Nummery*, and she had taken a firm *Resolution* never to return to it, but to *serve God* out of it in a *souder Mind*; the *Calamity* was at an *End*." This certainly was an *excellent Remedy*. And yet *Enthusiasm* had such hold of her, that "whenever the *Mother Abbess* sent her but a *Letter*, all her Body was in a *Horror*, as if she was *relapsing*. At length she *married*, and felt *no more of her Disorder*. She added, that *Alice Kamentz* herself would sometimes be, as it were, *Epileptic*, and talk *senselessly*; and the *Nuns* concluded, she brought this Evil on herself, that she might not seem to have *bewitched* others. Hence they imputed their *Torments* neither to *God*, nor to the *Devil*, but to *Alice Kamentz*." — *Wier* relates farther, "how the *Contagion* soon caught the neighbouring *Towns* and *Villages*, es-

pecially five Persons, whom a *certain Preacher* had taken into *his Chamber*, in order to guard them against the *Devices of Satan*." He relates too some other Cases of this *infectious Nature*, which can't *decently* be transcribed.

These several Circumstances so exactly tally with Mr. *Wesley's Patients*, I think, in every Particular, that they stand in need of no *Application*. Nor is it necessary to determine precisely, *who, or what, is the Cause*. *Papery* and *Methodism* are agreed as to *Matter of Fact*; which is *my proper Business to shew*. One Piece of *Advice* however, in Dr. *Wier's Words*, I would inculcate for *avoiding contagious Company*.

Lib. 1v.
Cap. 29.

"If a Number of People should be thus possessed in the same Place, (as is usual in *Monasteries*, particularly of *Virgins*, whose *Organs* are most exposed to *Satan's Pranks*) before all Things Care should be taken to separate them, and send each to their *Parents and Relations*; and not leave them to *Superstitious Priests and Impostors*, in Hopes of a Cure from their *pretended Ceremonies*; or think by *absurd Rites* to drive away the *Devil*, who does but laugh at, and delude them.—Young Persons especially should never be admitted to these horrid Spectacles, lest being frightened with the *Uncommonness and Violence of the Torments*, they should contract the *Evil themselves*."

On

On the contrary, Mr. *Wesley* is labouring heartily to bring as many such together as he can, especially of the *younger Sort*; and to see them groaning, convulsed, struck to the Ground, and striking others down in Heaps, by *Sympathy*, or *Contagion*; and the more the better:— This is *his peculiar Business, his Trade, and his Joy*. This *Article* therefore I conclude in the Words of *M. Casaubon*; “ To commend this to Enthus. ordinary People, and to *Women* especially, P. 171-3. is to persuade them to *Madness*, and to expose them to the *Illusions of the Devil*, always ready to take such Advantages. The Use of *this Theology* doth most properly belong to *Jesuits*, and *Jesuited Politicians*; who have no better Way to bring their Designs to pass, than by the Hands of those, whom they have brought up to these *mystical Arts*; who, besides their common Obligation of *blind Obedience*, by long, forced, *wild Contemplation*, are become *ecstatical*, *i. e.* fitted for any desperate Attempt. — Let others admire *Witches and Magicians* as much as they will; I honour and admire a *good Physician* much more, who can (as *God's Instrument*) by his Knowledge of *Nature*, bring a Man to his *right Wits* again, when he hath lost them; and I tremble (*Homo sum; humani nihil a me alienum puto*) when I think that

one

one Madman is enough to infect a whole Province."

§. 35. This Case of *Sympathy and Contagion* may perhaps receive additional Light, by considering *what Sort of Persons* are most likely to fall into *Entbusiasm*, particularly that of *Methodism*; and consequently into these *dreadful Disorders and Torments, both of Body and Mind*. This shall be done partly in my own Words, partly by their *Pagan and Popish Allies*, and partly by their *Quondam Favourite Mr. Law*, in his Treatise of *Regeneration*; for which he has incurred *Mr. Wesley's Indignation*.

(1.) *Young Persons, Boys and Girls*. These being arrived neither to Ripeness of Reason, nor solid Constitution of Body, are easily moved by Hopes and Fears; are *credulous*, soon possessed with Stories of Witches, Apparitions, or any Thing marvellous; *soft and ductile*, fitted to receive any *Impressions*, to fancy *Visions*, to receive *Infection*; in general, from a Tenderness of Frame easily *struck down*, or prepared to follow others by *Imitation*. Hence we hear so often of "*young Boys and Girls, and Children, in the Methodist's Journals, grievously distressed for their Souls, crying out in Faith, dropping down, &c.*" Hence their Account of the *Lord's reveal-*

revealing himself to a Girl of about seven Years old, in an amazing Manner; so that, wrapped up in his Spirit, she sunk to nothing, prophesied; with many such Instances of the out-pouring of the Spirit." — Hence "that idle Boy, John Woolley, thought there was never in the World such a wicked Child as himself; after he had heard Mr. Wesley, the Devil set upon him with all his Might, but suddenly he is surrounded with an inexpressible Light; and says, 'though I am not in Heaven yet, I am as sure of it, as if I was;' and afterwards Christ came and talked with him. He lived some Months above thirteen Years."—Hence, "several were constrained to roar aloud, and these generally not young, as in most other Places; but either middle-aged, or older."

See Enthuf. Part I. p. 77.

Wesley Journ. p. 27.

Ibid. p. 78.

It might here be observed from Variety of Histories, that Witchcraft and Magic have the most powerful Effects upon Children, who are usually the Subjects of their Operation and Cruelty.

Plutarch mentions it as something extraordinary, "that the Thibii near Pontus, by a Look, Breathing, or a Word, would fascinate not only Children, but Persons of full Age. Whereas only Children, of a tender and moist Constitution, were usually thus affected, these Effects seldom happening to solid and compact Bodies."—

Sympos. Lib. 5. Qu. 7.

Parti-

Apolleg.
Cap. 23.

Particularly as to *young Persons*, *Tertulian* tells us, that the "*Heathen Magicians*, among other *miraculous Impostures*, were wont to *knock down and stun Boys to make them prophesy.*" [*Pueros in eloquium Oraculi elidunt.*] i. e. says *Rigaltius*, "*confesternunt.* For being *incanted* they fell down, as *Epileptic*; and afterwards having *lost their Senses*, they *spoke oracularly*, and *uttered Prophecies.*" Accordingly, *Apuleius*, (the famous *Platonist*, one initiated into the *great Mysteries*, and suspected of *Sorcery*) was formally accused of *Magic*, as having drawn the *Affections* of a rich *Woman* by *Incantments*, and also being used to *strike down a Boy flat on the Pavement*, and deprive him of his *Senses*, for *magical Purposes*. And how doth he defend himself? He owns the *Fact* of the *Boys* falling before him, as in a *Fit*. But pleads partly in *Defence of Magic*, as fore-shewing the *Mind of the Gods*, by *Miracles and Divination*; partly by denying that he made use of any *wicked Kind of Magic*; and partly affirming, that the *Prostration* of the *Boy* was not from *Incantment*, but *Disease*; and nothing but *mere Epilepsy*. He brings, however, *Instances of incanted Boys*, from *great Authorities*, who foretold *Things miraculously*. But whether this could really be done, he will neither *confess*, nor *deny.*"

Apul. Edit.
Delphin.
Paris.
p. 446,
450, 473-
490.

Our

Our *Methodist Teachers* acknowledge and boast, that “ their *young Disciples* are often thrown to the *Ground*, become *senseless*, are *illuminated*, *prophetic*, &c. and that either by the *Operation of Satan*, or *themselves*.” If this be true; it certainly comes near to *Sorcery and Magic*. They may be allowed whatever may be pleaded in Favour of *ancient Magicians*; but their *best Plea* would be to prove the Case *Epileptic*, or some similar *Dislemper*.

(2.) The next Persons thus affected are *Women*; who, (notwithstanding some *Exceptions*) may, without Offence, be called the *weaker Vessels*. They are not, however, my *own Expressions*, but those of *Exorcists*, and others of the *Papacy*, and even *Female Saints*; who describe “ the *Sex* as weak, vain, full of *Curiosity*, and *Lovers of Novelty*, easily gained by a *Shew of Piety*, and especially any *Fraternities* setting up for some *austere Reformation*: These *Qualities* making them fit *Organs of Satan's Illusions*, and most exposed to *Superstition and Enthusiasm*.” — “ Some

Mall.
Malef.
Tom. I.
p. 181.

think themselves tormented by the *Devil*, when 'tis only *Imagination*; and this in *Women* more than *Men*, because more timorous, and more susceptible of *imaginary, marvellous Appearances, Visions and Revelations*; their very *Nature* being of an easier and softer *Impression*.” — “ *Fa-*

Franc.
Annal.
Jesuit.
p. 274.

ther Francis Goncius had the Honour of extirpating a spreading Hypocrisy among the *Women*, who were governed by a *simple, or malicious Presbyter*. As the *Sex*, in order to gain an Opinion of Sanctity, is obnoxious to Illusions and Fictions; some pretended *Raptures* and *Sights* of the *Damned*, and the *Blessed*; some in *Torments*, and to be rescued only by the afore-said *Presbyter*. These Illusions being extinct, *F. Francis* warmed them all into a religious Devotion towards *St. Ignatius*, and *St. Xavier*." — *Picus of Mirandula* (Lib. 9. *de Prænot.*) concludes, that the Gift of *propheying* was granted to *Women* rather than *Men*, because the most *foolish Sex*." — *St. Teresa* confesseth, that "*Deceivings in the Monasteries* are most among the *Women*, whose Nature is weak, and their Self-Love very subtle, and they are deceived of themselves." She says, "However, (for the Honour of the *Ladies*) that in these *Monasteries* the *Favours of God* to *some* are very great; astonishing the Spectators by *Rapt, Visions, Ecstacies, &c.* — I have known some, who wanting but little of quite losing their Judgments, are yet *so bumble, &c.* and desirous of suffering their *Purgatory* here to escape it hereafter." — If we look into profane Antiquity, we find enough of the *Bacchanalian Women, &c.* The *Pythian Priestesses*
were

Life.
Vol. II.
p. 82, 85,
102.

were so *enthusiastically* mad in delivering the *Oracles*, and were so *violently torn and convulsed*, as sometimes to *die* upon the Spot. — If we look into *Ecclesiastical Hereses*, we find the Dance began by *Sim. Magus* with his *inspired Prostitute, Helena*; and that not only *Montanus* had his *Priscilla* and *Maximilla*; but almost *all* made use of *Women* as the *fittest Organs for Inspiration, Prophecy, Vision, and every Delusion*. — *Sulpitius Severus* in his *sacred History*, [those, who have not the *Book*, may consult *Bayle* in the Article *Priscillian*] gives this Account of *Priscillian*. “ He was vehement, restless, eloquent, learned, ready at Logic and Disputations. Happy indeed, had he not corrupted the best Capacity by an evil Application; for he had many good Qualities of Mind and Body. He would watch long, bear Hunger and Thirst; not covetous of Wealth, and very temperate in the Use of it. But the same Man was the *vainest* of Mortals, puffed up beyond Measure on account of his worldly Knowledge, and besides was supposed to have practised the *magic Arts* from his Youth. When he had broached his *pernicious Doctrine*, by his Art of Persuasion, and crafty Insinuations, he enticed into his Society many of *Nobility*, and more of the *Populace*. Moreover, the *Women* being fond of *new Things*,

unstable in the *Faith*, and of a boundless *Curiosity*, flocked to him in *Troops*. For, by carrying a *Shew of Humility* in his Face and Habit, he had contracted a general Reverence." He is likewise described, as "rash and headstrong, patient of Hardships, of a doubling Genius, crafty and beguiling, eloquent, but very mad."— He was instructed and assisted by *Agape*, an honourable Woman, in carrying on the *secret Mysteries*; and she was the *Mother* of the *Agapetæ*, or *Love-Feasters*; whose Rites became by Degrees so very scandalous, that St. *Jerome* tells *Oceanus*, "you are exposed to the Teeth of Detractors, unless you dismiss the *Assemblies of the Agapetæ*." — It may be added, that *Priscillian* and his *Followers*, though in the Sink of Corruption, yet assumed high Claims to *Knowledge, Illumination and Perfection*. — If we descend lower into *Popish Artifices*, we see these *Saintesses* in Abundance, according in all Things with *Methodism*; as the whole *Comparison* hath shewn. Particularly the *Diabolical Infestations*, and *surprizing Contagions*, (from *Wierus*) were all among the *Nuns*. And the greater Part of the *Dramatis Personæ*, in the *Tragi-Comedy of Methodism*, appear to have been *Actresses*.

(3.) Persons of a *fickle and inconsistent Humour*; these are naturally fond of *Innovations*,

ventions, acting by Starts, and sudden Flights; and always prepared for the Reception of every *Pretender*, that sets up for *new-modelling Religion*.

(4.) Persons, though piously inclined, yet of *weak Judgments*, or *weak Nerves*; these are not only easily captivated by fine Promises and fair Speeches; but quickly raised with Flashes and Gusts of *Spiritual Joys*, and as quickly overwhelmed with *dismal Apprehensions*; carried up to *Heaven* by every Wind of Doctrine, and down again to the *Deep*; ready softened for the Stamp of *Impulses*, *Impressions*, *Feelings*, *Visions*, and most subject (as the *weakest Heads* are soonest made *giddy*) to *bodily Agitations and Convulsions*, *Vertigos*, &c.

(5.) Persons disordered with *Hypochondriac Fumes*, and *melancholy Vapours*, and divers other *peculiar Distempers*. These generally love a *gloomy and black Religion*, suiting their *Divinity* to their *Temper*, as every Thing turns *sour* upon a vitiated Stomach; and are more desirous to *nourish*, than to *throw off*, their *Disease*; and for the same Reasons become natural and willing *Victims* to the Stroke, that fells them to the Ground.—If the *Brain* is a little touched, and there is something of *Madness* in the Case; this of Course prepares People for any wild Scheme, desperate

rate Attempt, and every Sort of extravagant Behaviour.

(6.) Persons of *lively Parts, and brisk Fancy*, (though in a perfect State of *Health*) for Want of a solid and settled *Judgment*, may be equally in Danger. When the *Afflatus* hath once touched them, from a Nimbleness of Imagination they are the sooner blown up, and by a Connection of *Ideas* impetuously carried on from one Whim to another. They are better qualified than a *slow Capacity*, to see, hear, feel, and act what is appointed for them; as well as to *express* their Sensations in the strongest and most glowing Terms. No Fervency and Zeal, no Fluency of Language, will be wanting for a Communication of the Infection.

(7.) Persons of an *amorous Complexion* are as likely as any to fall into *Enthusiasms*; particularly with Respect to some strange Transports of *Divine Love*. From a Similitude, and close Correspondence of this Passion, considered as *natural and religious*, we hear, in each Case, of such 'Meltings, Languishments, Huggings and cloie Embracements of the *Deity*; such Raptures, Tumults, Sinkings, Swoonings, Despairings and Distraction, and Loss of Senses.' *Plutarch* describeth a Lover, as "burning, pale, trembling, seized with a *Vertigo*. Is not this, says he, a manifest
inspired

inspired Fury, a Divine Possession and Agitation of the Soul? What so extraordinary ever happens to the *Pythonefs*, when she toucheth the *Tripod*? Which of the *Enthusiastic Corybantes* upon hearing the Pipe and the *Timbrel*, have been so carried out of themselves?" — And a very *ingenious and good Man*, (for such I really think he was) and who hath carried the *Notions of Divine Love* to a sufficient Height, though he adopts the *Sentiment*, is yet wise enough to caution against the *Danger*. The Person I mean is *Mr. Norris*, who says, "there is an *Amorous Principle* in Man, which must necessarily have an *Object*; and, he thinks, Persons of the most *amorous Affections*, the most likely to make *Spiritual Lovers*. — In the *Love of God*, as 'tis a *Passion*, the Motion of the Will is attended with a sensible Commotion of the *Spirits*, and *Esfluation of the Blood*. — 'Tis an experimental Truth, that *Passion* is a great *Instrument of Devotion*. Accordingly we find that Men of the most *warm and pathetic Tempers, and affectionate Complexions*, (provided they have but Consideration enough withal not to *mistake the Object*) prove the greatest *Voluntaries in Religion*." *Burton* too, in his *Anatomy of Melancholy*, often mentions *Hypochondriac Enthusiasm* as prone to *Vener*y.

Mr.

4 Journ.
P. 95.

Mr. *Westley Hall* became one, it seems, of the *still Brethren*, has publickly and zealously pleaded for the most infamous *Carnalities*. Nor doth Mr. *Wesley* himself seem sufficiently upon his Guard, when he commendeth so highly, “ that *Mother in Israel*, *Jane Muncy*, because she withstood to the Face those who were *teaching for Doctrines the Commandments of Men*, by ordering, that the *unmarried Men and Women* should have no Conversation with each other.” There needs not any zealous Contention for such *promiscuous Assemblies*; even though many should hereby become *Mothers in Israel*.

I shall on this Head beg Room for a few Passages out of the great *Master of Nature*; because so consonant to several of the *Dispositions* before related.

Aristotl.
Problem.
Sect. 30.

Enthusiasts often term their Extravagancies a *Spiritual Drunkenness*. In like Manner *Aristotle* makes a *Comparison* between “ the Nature and Effects of *Wine*, and those of *Melancholy*, or the *black Bile*. Each maketh Men *various*, angry, loving, quiet, fierce, silent, talkative. *Wine* finding Men *cold and sullen*, by a gradual Increase of the Dose renders them more talkative, eloquent and confident; then quarrelsome, raging, and even mad; — at last turneth them into stupid Fools, like Persons epileptic, or deeply melancholy. —

The

The same Man continues not long in the same Humour; he laughs and cries, is timorous and bold; is filled both with *Heat and Wind*; whereby *Venus* is the usual Companion of *Bacchus*. And for the same Reason your *melancholy* Men are generally *lascivious*, as being very *flatulent*. — The *black Bile* is one of the *coldest* and *hottest* of Things; Naturally *cold*, and bringing on *Apoplexy, Stupor, Despondency, and Terrors*: But once *set on Fire*, it produceth *Singing, Security, Ecstasies and Inflammations*. — Many from the Approach of this *Heat to the Seat of the Mind*, are seized with *mad and enthusiastic Fits*; become *Sybils, Bacchanals, and Inspired*. Nothing so *various* and *inconstant* as this *black Humour*; now chilling Men with *Fear and Trembling*; soon raising again their *Courage*; oppressing us with *Sorrow and Despondency*, we know not *why*; then making us *rejoice and exult*, for as *little Reason, &c.*” He then inquireth into the *Reasons*, “ why the *Agents in the Bacchanalian Mysteries* are, for the most Part, Persons of such *bad Morals*.” — To such *Constitutional Disorders* is the human Kind subject; and if the *Managers of Methodism* can turn these *Natural Causes and Effects* into so many *Principles and Proofs of true Religion*; they must be allowed some Share of *Artifice and Contrivance*.

(8.) Persons of *bad Principles* will be fond of mingling with an *Enthusiastic Sect*. — As, for Instance, *Hypocrites*, who laying hold of devout *Appearances*, and high Pretensions to *Religion*, are desirous to pass upon the World for *Saints*; in order to deceive the more effectually. — Persons of a *vain and ambitious Mind*, who love to be *somebody* in a *new Dispensation*, that makes a little Noise in the World; and knowing how unable they are to make a Figure *elsewhere*, must needs be at the Head of a *separate Party or Sect*; or else, from *mere Conceitedness*, will set up to be *Teachers, Preachers, or Expounders*. Hence Mr. Brainerd owns, that *Satan* has gained an Advantage, “*Spiritual Pride* appearing in an Ambition to be *Teachers* of others.” To which he afterwards addeth, that “*Spiritual Pride and Delusions* naturally lay a Foundation for *scandalous Practices*.” Hence so many ignorant, sawcy *Boys and Women* ramble about the Country, picking the Pockets of silly People, as *Methodist Preachers*. To whom, however, Mr. Wesley gives *Authority*, because *God* gave them *Wisdom* from above.” — Persons of an *impertinent and unwarrantable Curiosity* will readily be taken in. As the *Journalists* give Accounts of *Heart-Sins* revealed and laid bare; Things *distant and absent* seen as plainly as if *present*;

Journ.
p. 108.

Enthuf.
2d Part,
p. 126.

sent; future Events foretold by *Prophecy*; *Visions* and *Inspirations*, both *Celestial* and *Satanical*, and the like; — To *Methodism* therefore must we all gang, and be *initiated* into the *sublime Mysteries*; must even learn from *Satan* what *God* hath concealed, and bear from *Satan*, or else the *cunning Man*, *Tortures* which *God* hath not required.

Lastly, Persons of *profligate Lives*, and *Libertine Sentiments*, are wont to take up with *such Delusions*. When they are touched with a *Sense of Guilt*, their Reason is so hurried and distracted, that they know not which *Way* to turn; but are apt (like People, on some great Loss, flying to the *Conjurer*, or *Wizard*) to betake themselves to some *fallacious Expedient*, *unsafe Security*, *false Doctrine*, or *Quack Remedy*, of a Mouth that speaketh great Things; neglecting every *regular Method*. Thus 'tis no uncommon Thing for *Profligates* and *Libertines*, in the *Article of Danger*, to catch hold on the *Passport of Popery*, or *Methodism*. Which probably is a *Device of Satan* to beguile them; or “because they have not received the ² *Theff.* Love of *Truth*, *God* may permit a *strong* ^{2. 9—} *Delusion*, that they should believe a *Lye*.”

In short, I am fully persuaded, that 'tis some *Fault*, or some *Disease*, some Disorder of Mind or Body, that carrieth weak and wicked Persons into the *En-*

thufiasm of Methodifm: Which (as the Refult of my beft Thoughts, and Integrity of Heart) I would advife all to avoid, and not to come among them on *any Account whatfoever*.

—— *Veniunt leve vulgus, euntque,
Illic Credulitas, illic temerarius Error,
Vanaque Lætitia eft, confternatique Timores,
Seditioque repens.*——

“ Young Perfons, the *Methodifts* tell us, are apt to run into *Extremes* ;” and therefore no *regular* and tedious Course of *Repentance* and good *Works* will ferve the Turn. *Pardon*, *Affurance*, and *Angelical Perfection* muft rapidly be fnatched up ; juft as the *Schoolmen* fay, “ of *Angels*, that they can pafs *infantaneously* from one *Extreme* of Space to another, without paffing through the *Medium*.”

§. 36. Having thus obferved fome of the *Evils* attending the *Profelytes to Methodifm*, at length we arrive at the boasted *Cure*, the Removal of thefe horrible Sufferings. *Sure*, and *effectual*, this ought to be, to make a *Compensation* ; and 'tis fit a *Paracelfus*, or *Ignatius*, fhould be called in, with their *infallible Remedies*. Mr. *Wefley*, from a *feeming Renunciation of Miracles*, as was obferved before, gets gradually

dually into a *full Claim* of them. *Some* of his Cures are plainly declared to be *miraculous*; and *others* represented with such a *miraculous Air*, as can't fail of succeeding with his *Followers*. He says of himself, " I was suddenly seized with such a ^{4 Journ.} *Pain in my Side*, that I could *not speak*. P. 77.

I knew my Remedy, and immediately *kneeled down*. In a *Moment* the Pain was gone."—Again; " I was seized with such a *Cough*, that I could hardly *speak*. At the same time came strongly into my Mind, *These Signs shall follow them that believe*.—I called on *Jesus* aloud to *increase my Faith*, and to *confirm the Word of his Grace*. While I was speaking, my *Pain* vanished away. The *Fever* left me. My bodily Strength returned, &c." P. 83.

The *Credulity* of some of your Followers will readily swallow it. But why will you teach them such a *presumptuous Lesson*; and which their own *Experiences*, I doubt, would *confute*? Suppose any should be seized in the same Manner, with *Pain*, *Loss of Speech*, a *Cough*, or *Fever*; and should immediately kneel down, beg an Increase of *Faith*, a *Confirmation of God's Word*; — Will you answer for their perfect *Cure in a Moment*? Or, if they should not obtain it, into what do you lead them, but into a *Disbelief of God's Word*, *Miracles*, *Goodness and Providence*? What must

must they think, but that they are *Castaways*; have *no Pardon, no Faith*; and thereby fall into *Despair*; in which *Mire* they are so often *wallowing*? — However, you came off a little better than *Cardan*, one of your *Whimsical Brethren*; who

Vita Prop. says, “ I will relate another Thing. (For
Cap. 37. my *whole Life* abounds with such *Ex-*
amples.) I was so ill of a *Pleurisy*, that I
despaired of Life. I had read in some
Collections of my Father, ‘ that if any one
at Eight in the Morning, on the *Calends*
of April, would entreat the *Blessed Vir-*
gin on his bended Knees, for any Thing
lawful, he should obtain his Request. I
observed punctually the Day and Hour,
and made my *Supplication*; and then, *not*
instantly indeed, but on *Corpus Christi Day*
in the same Year, I was *wholly set free*.
Afterwards, remembering this Fact, I made
my *Supplication* in the *Gout*. (for my *Fa-*
ther had produced two Instances of Per-
sons thus cured of that Distemper.) And
it made me much better, and soon per-
fectly healed. But in this, I had Recourse
likewise to *Medicines*.” — Mr. *Wesley* a-
gain; “ This Evening I received two
5 Journ. Blows. But both were as nothing; for
P. 119. tho’ one Man struck me on the *Breast*
with all his Might, and the other on the
Mouth wth such a Force, that the *Blood*
gushed out immediately; I felt *no more*
Pain

Pain from either of the Blows, than if they had *touched me with a Straw.*"

Here is personal Proof of his Doctrine of *Insensibility*, and that "the *Servants of God suffer nothing.*" Their *Feeling* is quick enough, when there is *nothing to be felt*; but let them have a *Wound*, or *Blow*, given with the *utmost Force*, their *Sensation* is lost; 'tis but the gentle *Touch of a Straw*. However, I give, at least, as much *Credit* to the Relation in the *Breviary*, (*in usum Sarum*) that "when the Officers would bind *St. Clement* to a Nov. 22. *Pillar*, in order to whip him, they found they were only *binding and whipping a Post*;" God substituting a *Log of Wood* in the Place of the *Saint's Body*.

§. 37. I shall pass over many *Tales* of this wonderful Nature in Mr. *Wesley's Journals*, and proceed to consider the *Bulk and Magazine of his miraculous Cures*, among his *falling, convulsed, or otherwise tortured Patients*; in which his *great Strength lies*. And what if we should deny the *Facts*? I mean, so far as any *Thing of Miracle* is concerned. Grounds and Reasons enough may appear, even from his *own Accounts*. From his numerous *Accounts* therefore let us select a few Instances of this Kind.

“ When

- 3 Journ. P. 43. “ When he (the *Newgate Physician*) saw her Body and Soul *healed in a Moment*, he acknowledged the *Finger of God*.”
- P. 44. — “ He then beat himself against the Ground again; his Breast heaving, as in the *Pangs of Death*, and great Drops of *Sweat* trickling down his Face. We all betook ourselves to Prayer. His *Pangs ceased*, and both his Body and Soul were
- P. 93. *set at Liberty*.” — “ *In a Moment God spoke Peace* unto the Soul, first, of the first-tormented, and then of the other.” —
- P. 95. “ *L—y C—r’s* Agonies so increased, that it seemed she was in the *Pangs of Death*. But in a *Moment God spoke*, she knew his Voice, and both her *Body and Soul were healed*.” — “ Some, whom *God permitted Satan* to possess with *Laughing* almost without ceasing, and who thus continued, for two Days, a *Spectacle to all*, were, upon Prayer made, *delivered in a Moment*.”

4 Journ.
P. 38.

These Cases, and many other such, (if Mr. *Wesley* pleaseth) shall be allowed at present to stand upon Account as *instantaneous, miraculous Cures*. Let him only give me *Credit* for a little Time. To these he may add, “ his twenty-six Persons thus affected, who were in a *Moment* filled with Peace and Joy:” — *Item*, his *Divine Removals* of Disorders, where the

Patient’s

3 Journ.
P. 59.

Patient's Case was “ not understood, or ^{3 Journ.} falsely deemed *Madness*, or *Natural Dis-* ^{p. 24, 66.} ^{4 Journ.} *temper*; or their being pronounced *incur-* ^{p. 28.} *rable*, or *given over*, by the *Physician*; and the *Necessity* of a better *Physician*.”

The *Legends of the Saints* are such *Common-place Books of these wonderful Cures*, that *Cart-loads of Parallels* might be produced. Mr. *Wesley* says, “ he hath read that surprizing Book, the *Life of Ignatius Loyola*; surely one of the greatest Men, &c.” And I find there too many *Parallels*, and *similar Expressions*, to make any *Doubt* of it. For, “ when a *Boy's* ^{Bartol.} *Case* was undertaken by a *Chirurgion*, a ^{Vit. Ign.} *more skilful Physician* was necessary; the ^{p. 401,} ^{400, 422,} *Boy* must be healed by *Ignatius*. — An ^{443, 444.} *Epileptic Woman*, biting and tearing herself, having *tried Physicians* in vain, by imploring the *Intercession of the Man of God*, was immediately made as *sound and free*, as if she had never been disordered. — Another receives *instantaneous Cure both of Soul and Body*. — Another grievously tormented, by promising to attend *Ignatius's Chapel*, and go to *Confession*, wonders to find herself cured *intirely in an Instant*. — One *possessed by the Devil* was perfectly *motionless and speechless*; then again, *furious and roaring*. *Physicians* ascribed this *unaccountable Disorder* to the *black Bile*, but in *Truth many Devils* had seized her; and

after her *Vow* to *St. Ignatius* they all fled, leaving the Woman free from all Complaints." — Such Numbers of *miraculous Cures* may be brought, and so highly redounding to the *Glory* both of *Ignatius*, and *Mr. Wesley*, that *one* Miracle will probably, and unhappily, be turned upon *myself*. *Mr. Wesley* has got such a *Knack* of taking an *Advantage*, that I shall fairly transcribe the *Story*, before he can make the *Application*. *Bartolus* says, "A Religious of a certain Order, but unworthy of the Religious Habit, being envious and incredulous, took upon him to write a *Satire* against *St. Ignatius*. But upon looking back on what he had written, he was surprized to find that his *Hand* had wrote what was directly contrary to the Dictates of his malicious Mind; for there was nothing but *Praises* of *Ignatius*, instead of *Abuses*. Thinking there must have been some *Mistake*, he takes his *Pen in Hand* again, in order to rectify the *Error*, and vent his *Wrath*; and again his *Hand* could do nothing, but set down *Praises* of the *Saint*, instead of *Railleries*. A third Time repeating his malicious Design, he was deluded in the same Manner. Moreover, stupid and angry as he was, while he was renewing his sacrilegious Attempt, his *Pen* jumped out of his *Hand* into the Middle of the Room, and his *Hand*, turned by an
occult

occult Power, hit himself a great Blow on the Face: So that, at length, being quite *ashamed* and *affrighted*, he *changed* both his *Stile* and *Mind* towards the *Saint*:"

'Tis true indeed, that I have been forced, as it were, to *display the Coruscation of Mr. Wesley's Miracles*; this Moment my *Pen* is in my *Hand*, not yet *leaping out of it*, and ready (contrary to my *Intention*) to make a small *Addition*. "A *pestilent Disease* raged at this *Time*; some dead, others dying. Application is made to the *Fathers of the Society*, who send the *Image of St. Ignatius* among them. And from the *Time* of this *Image* being brought, all, who implored the *Saint's healing Hand*, grew *perfectly well*, not one excepted; not even those who were in *Extremes*." Now admitting only, (and who will deny it?) that *Mr. Wesley is the Image of St. Ignatius*; he will afford a like *Case*. "I visited the *Sick*. Most of them were ill of the *Spotted Fever*; which, they informed me, had been *extremely mortal*; few Persons recovering from it. But *God* had said, *Hilberto shalt thou come*. I believe, there was *not one*, where we were, but *recovered*."

Bartol.
P. 449.

Journ.
p. 61.

But whatever *Miracles Mr. Wesley* may bring to *Account*; I judge, that I ought to be *impartial*, and make proper *Deductions*, whatever be the *Event*; though, in

Consequence, I should be *miraculized into Dread and Shame*, for tarnishing his *Glory*.

§. 38. One may observe then, that a great Number of his *Cures* were very *imperfect*, and of *short Continuance*; and that many of his *Patients* grow *worse and die*; all from his *own Accounts*.

3 Journ.
pag. 24.

“ A Woman cried out, as in the *Agonies of Death*. The *Minister* of the *Parish* told her *Husband* she was *mad*. The *Physicians* blood, blister her, and so on. Till the last Night, He, *whose Word was sharper than any two-edged Sword*, gave her a *feint Hope*, that he would undertake her *Cure*.” Nor is any more said of her.

P. 26.

— “ A few of *us* pray'd for him; and from that time (as his *Parents* since informed us) he had *more rest* (altho' not a *full Deliverance*) than he had had for two Years before.” No farther Account

P. 61.

of him. — “ Many dropt down as dead. *The Pains of Hell came about them*. — We called upon the *Lord*, and he gave us an Answer of Peace. One indeed continued an *Hour* in strong Pain, and one or two more for *three Days*. Another continues

P. 68, 69.

so *twelve or fourteen Hours*.” — “ Others were *eased*, tho' not *set at Liberty*.” — “ Another in a despairing Fit *eased*, but not *set at Liberty*.”

“ A Wo-

“ A Woman caught hold on me, and ^{4 Journ.} said abruptly, ‘ I must speak with you, ^{P. 24.} and will.—I have sinned against the Light, —beyond Forgiveness.—I have been *curfing you* in my Heart, and *blaspheming God*, ever since I came here.—I am damned. I am in Hell, &c.’ I desired some, who had great Confidence in God, to join in crying to *him* in her Behalf. Immediately that *horrible Dread* was taken away, and she began to see some *Dawnings of Hope*” — Another is left, *for the present*, in ^{P. 66.} Peace.” “ *Edward W*—— ill several ^{4 Journ.} Days, in *deep Despair*. We cried unto ^{P. 10, 81.} God,—and *a little Light* shone upon him.

Some of these *strange Fits* are of *long* ^{3 Journ.} Continuance, and gradually removed; in ^{P. 61, 63,} others we find frequent *Returns* and *Re-* ^{93—6.} lapses; in some *Vicissitudes* and *Intervals* of Rage and Calmness; of sudden Despair, and as sudden Joy: Some grow *better* by ^{4 Journ.} Prayer, others *worse*: Some lose the Use ^{P. 64, 65.} of their Limbs, and many *die*. ^{5 Journ.} ^{P. 10, 77.}

My Reason for being so *particular* in these Cases is not to fix any *Blame* on Mr. *Wesley* for not curing *all* his Patients; or for not doing it *immediately*, or *at once*, &c. — but to have it observed, that all is perfectly consonant to the *Nature of Fits*, as of *Fevers*, *Convulsions*, *Hysterics*, *Epilepsies*, *Swoonings*, and the like; in which we need no *Authorities* to prove, that some
recover

recover *instantly*, some not without *longer Time*, and some *never*; that these *Fits* have all their *Natural Periods*, some longer, and some shorter; *Returns* fewer, or more; *Remissions*, *Intermissions*, and *lucid Intervals*;— *different* according to People's different *Tempers* and *Distempers*, or the different *Kind* or *Degree* of the *Disorder*;— and, I may add, all easily and frequently *counterfeited*.

Let us see Mr. *Wesley* restore *instantaneously* a *withered Arm*, a *Leg* that is *cut off*, or supply the *Defect* of *any Limb*; and it may deserve our *Consideration*. But little *Conviction* will follow from his *Creation of Miracles out of Natural Fits*; all will be deemed *mere Distemper*. A *Power* of working *Miracles* he *positively* asserts; “*God setting his Seal to their Ministry*;” and “*so many Living Witnesses* hath *God* given, that *his Hand* is still *stretched out to heal*, and that *Signs and Wonders* are even now *wrought by His Holy Child Jesus*.” Nor let him *cavil* (as he hath done) “*that these Things*, seeming to go beyond the *Power of Nature*, were yet not done by *his own Power or Holiness*; but by the *Power of God*;” and that a *Methodist Preacher* is only *God's Instrument in the Work*. For which even of the *Apostles* ever claimed more? Nor is it any great *Mark* of his *Modesty*, or *Self-Denial*, that his *Pretensions* rise *no higher*

3 Journ.
Pag. 40.

Fart. App.
P. 122-4.

higher than those of St. Peter, or St. Paul.

Greater Things, I confess, are performed by *Popish Saints*; and I have sometimes wondered the *Roman Breviary* should still retain so many *extravagant and fabulous Miracles*; — as that concerning St. Stanislaus, “ whose *Body being cut to* May 7. *Pieces, and his Limbs scattered about the Fields, were all afterwards gathered up, disposed in their proper Places, and so closely and exactly joined of a sudden, that not the least Traces or Marks of any Wound appeared.*” But ’tis Matter of no Wonder, that the *Jesuits* and *Franciscans* should cry up the *Miracles of their Founders*, as superior to those of the *Prophets and Apostles*; or that *Lying Wonders* in general, *miraculous Cures and Exorcisms*, are the perpetual Boasting of the *Man of Sin*: To bring Instances would be superfluous. Let them enjoy them all, as a *Part of their indelible Character*; and let Mr. *Wesley* triumph in his *Emulation*; and hereby draw a gaping, stupid Reverence from his “ *wild, staring, loving Societies.*” 5 Journ. p. 76. These are his own Words, in describing one of them; as if he designed to draw to himself that *Comparison*. “ *His deadly* Rev. 13. 3. *Wound was healed, and the World wondered after the Beast.*”

§. 39. Something more, however, may be brought, by Way of *Deduction*. One so well *skilled in Physic* may, for the most Part, make a probable *Conjecture*, when the Fit will be *off*, or at least *abate*. But should it continue longer than was expected, he is *ready with a Solution*. If *short*, God doth it *immediately*; if *long*, God *delayeth Relief*. For Instance; “ On several Evenings this Week many were deeply convinced; but none were delivered from that *Painful Conviction*. *The Children came to the Birth; but there was not Strength to bring forth*. I fear we have *grieved the Spirit of the Jealous God*, by questioning *his Work*: And that therefore he is withdrawn from us for a Season. — Two more were in *strong Pain*, both their Souls and Bodies being *well-nigh torn asunder*. But tho’ we cried unto God, there was *no Answer*, neither did He as yet deliver them at all.” The *Papists* have the same *ready Turn*, when the *Devil* is obstinate, or the Fit long. “ For the *Sins of the Possessed* sometimes deserve, that they should not immediately be delivered from the *Devils*; and so by the *just Judgment of God*, the most *efficacious Exorcisms* are of no Service. Sometimes also the *Sins of others not possessed* are the Reason of the *Spirit’s Delay*; they *want Faith, and full Hope of obtaining Deliverance*.”

3 Journ.
p. 68.

Thyraz.
Dæmon.
p. 173.

For

For another *Deduction*, 'tis observable, that, in several Cases of a settled Disorder, Mr. *Wesley* doth not so much as *attempt a Cure*; and 'tis prudently done. Where the Patient hath not *Transient Fits*, his Power faileth. Thus, " I was de-^{5 Journ.} fired to meet one who was ill of a very P. 56. uncommon Disorder. She said, ' for several Years I have heard a *Voice* continually speaking to me, cursing, swearing, blaspheming, &c. I have applied to *Physicians*, and taken all Sorts of *Medicines*, but am never the better?—No, replies he, nor ever will till a *better Physician* than these bruises *Satan* under her Feet." — So P. 79: again, in " that Instance of *genuine Enthusiasm*, (and in *Truth direct Madness*) when *J—B—*, of *Tanfield-Leigh*, came hollowing and shouting thro' the Town, driving all People before him, and saying, *God* had told him he should be a *King*, and tread all his Enemies under his Feet; I sent him Home, says Mr. *Wesley*, immediately to his Work, and advised him to cry Day and Night to *God*." — This is all " that is said, or done, in both Cases. The Disorders were gone *too far*, beyond the *Paroxysms* of a Fit; no *Laurels* to be gathered by undertaking a Cure of such *difficult and tedious Operation*. In these Circumstances he might *truly* say, " what do you think I can do? And

F f

there-

Thyræ.
Dæmon.
p. 121,
122.

therefore he wisely taketh that *Advice to Exorcists*, never to attempt any Thing above their Strength: To which is added, the Example of St. *Anthony*, who, when a Boy, said to be possessed; was brought to him, immediately knew it was too potent a Spirit for him to eject. And Pope *Gregory* (Dialog. Lib. I. Cap. 10.) sheweth, that the Man is possessed with a Devil himself, who dares attempt the *Expulsion of a Devil in a Case beyond his Power.*”

Lib. II.
Cap. 57.

We may alledge too what *Irenæus* says of the pretended Miracles of some Heretics in his Days; “They cannot drive away all Devils, but only those whom themselves have put in.” I will produce the whole Passage, for the Sake of the Comparison in several Particulars. “*Simon*, and *Carpo-crates*, and others who are said to work Wonders, do it not by the Power of God; nor in Truth; nor doing any good; but by magical Delusions and Fraud, doing more Mischief than Benefit to the credulous Persons, whom they have seduced. For they can neither give Sight to the Blind, nor hearing to the Deaf; nor drive away all Devils, but only those whom themselves have put in; if, however, they do even this. — Much less can they raise the Dead.” —

Whether

Whether those *dreadful Maladies* among the *Methodists* are *put in* by Mr. *Wesley* or *Satan*, (for both have their Claim) I leave themselves to *decide* at their *next Conference*.

The Expression above, of doing *more Hurt than Good*, suggesteth *one more Deduction*. For I am persuaded your *Method*, Mr. *Wesley*, hath *hindered the Cure* of several Persons; if not occasioned their *Death*. After your *contemptuous Treatment of Natural Means*, and the *Skilful* in their *Profession* as *all Physicians of no Value*; (though both *ordained by God to give Ease, and prolong Life* :) — After your calling Application to *Natural Means*, “ send-³ Journ. ing People to the *Devil* for Cure; to P. 66. Company, idle *Books* and *Diversions* ;” (which, with Submission to your *superior Wisdom*, may be of great Use.) — What *genuine Methodist* will think of consulting the *Faculty*; especially as Persons disordered like those in *Methodism*, have from the very *Nature* of the Disease an *Aversion to the proper Remedies*? This I take to have been the Misfortune of the *Hitchens*, who were as *genuine Methodists* as can well be conceived; plunging into the Vicissitudes of *Light and Darkeness*, *Presumption and Despair*, *Faith and Infidelity*; with every Peculiarity of *wild Enthusiasm*. Till their heated Brains threw them into

that *Calenture*, and *malignant Fever*, of which both of them died. And not a Word is mentioned, in the *Account of their Deaths*, of *Physician*, *Apothecary*, or other rational Remedy and Assistance.

This *unnatural Conduct* may perhaps be defended from some *Popish Examples*: —

As of that “*Monk*, who being very infirm, foolishly consulted the *Physicians*. One Day he saw the *Virgin Mary* come with a *Box of most precious Electuary*, and giving each *Monk* a Spoonful of it with her most sweet Hand, as they went into the *Chapel*. Our *Monk* was exceedingly rejoiced at this. But when he passed by, she repelled him with Indignation; “Go, make use of your *Medicines*, you shall have none of mine, seeing you apply to *Physicians*, without depending upon me.” The *Monk blushed*, and immediately threw away all his *Medicines*.”

Specul.
Exempl.
Dist. 3.
Ex. 28.

Præstig.
Lib. 4.
Cap. 23.

But, on the other Hand, *Wierus* observes, “that true *Exorcists* used first to purge the Possessed from the *black Bile*, and other peccant Humours, before they set about their *Conjurations*. And he gives Instances of Persons perfectly cured by *Physic*, when no *Exorcisms* were of any Service.” And a more genuine *Papist*, the *Author of Complementum Artis Exorcisticae*, (in *Doctrin.* 11.) owneth, “that if the *Exorcist* doth not call in a *Physician*, he will

Mall.
Malef.
Tom. Ult.
p. 26.

will incur great Danger. I myself, saith he, having seen some *Exorcists*, who have killed Men for Want of the *Physician's Advice*, to the great *Detriment of their Consciences.*"

This may be true. And yet there might be *greater Danger* on the other hand. For as far as *Physic* should bring a *Cure*, or *Assistance*, so far the *Reputation of the Exorcist* would suffer *Diminution*. And if the Patients were *completely cured*; there would be an *End* of all their *extraordinary Prophecies, Visions, Assurances, and the like*, which they utter in their *Fits*; —an *End* of the *Art* hereby employed for raising a *new Sect*, or a *new Saint*; an *End* of *miraculous Claims*. Both *Papist* and *Methodist* must be very sensible of such *unlucky Consequences*. Were Matters brought to this Pass; who should *ecstatically predict* the flourishing State of the *Society*? Who *see* their *Relations in Heaven*? Who have *Christ and Angels* attending them at their *Death*? Who abound in *Revelations*? So that in Proportion as the *distempered Person is relieved*, the *Methodist is lost*. And to what Purpose then have they made all this Noise?

In this View, one might as well advise the most *effectual Remedy* of all; that of never coming among the *Methodists*, by Way of *Prevention*; or leaving them, by
Way

Wier.
P. 404.

Way of *Cure*, or turning off their *Leader*. This happened to be the Event in the Case of the *Nuns of Kentorp*, before related; “ the Person who first brought those *strange Convulsions*, and *uncommon Distempers* among them, and *spread the Contagion*, no sooner *married*, and *apostatized from the Society*, but the *Fits* immediately *ceased in the Nunnery*, and there was no more Occasion for *Exorcisms*, or other *supernatural Interpositions*.”

2 Vol.
P. 38.

In Cases of *Witchcraft* too, sudden and strange *Cures* are said to be effected by the *Death of the Witch*. The *History of Witchcraft* says, “ Another Thing worthy of Notice is, that the *Execution* of some that have lately *died* hath been immediately attended with a *strange Deliverance*.—By the cruel Effects of *Witchcraft*, and Force of the *Devil*, many poor People have been driven into *Despair*, their Minds being puzzled with such *Buzzes of Atheism and Blasphemy*, as have made them even run *distracted with Terrors*; who have *wonderfully recovered upon the Death of the Witches*.” Immediately follows a particular Instance of *two Witches*, who making the *Room light by their coming in*, tormented a poor Woman into *Distraction*; but upon *their Execution* she was *presently and perfectly recovered*.”

§. 40. But, because I would favour Mr. *Wesley*, as far as the Nature of the Case will admit: Let us for once suppose, that he hath actually performed several *miraculous Cures*, and removed from many of his Followers the *most horrible Disorders*. But let *him* likewise remember, that he brought these *Calamities* upon them *himself*, (unless *Satan* must bear a Part) and “*struck them to the Earth*, (where they *roared under Agonies beyond all Description*) by the Strength of his *Preachments*: And that upon *careful Examination* he found, that *all* of them (*not one*, he thinks, *excepted*) were Persons in *perfect Health*, and had not been subject to *Fits* of any Kind, till *thus affected*.” And then the *Account* will stand thus. “*After trailing them through a Series of Tortures, he set them down just where he took them up, and left them, as he found them.*” Which may be *illustrated* by a Story from *Plutarch, De Socratis Genio*. “*One Timarchus* had a Mind to go down into the *Den of Trophonius*; after performing the *previous Ceremonies*. Having continued there two Nights and one Day, he returned very chearful, when his Friends had given him over for lost; and related many *wonderful Things* that he had *seen*, and *heard* he said, (I use *his own Words*) that,

Vol. II.
Ed. Par.
p. 589.

that, on his first *Descent into the Oracular Den*, he fell into a *horrid Darkness*; then taking Refuge in *Prayer and Vows*, he lay in that Condition for a long Time; not well knowing whether he was *awake*, or in a *Dream*. It seemed as if his *Head was violently smitten*, with a *Noise* attending, and the *Sutures of his Skull* seemed to open, as if his *Soul* was making its *Exit*. Afterwards, being brought into a *purser Air*, he began to *breathe* again after a long *Oppression*, was *stretched* out, and grew *bigger than he was before*, like a *Sail* filled with *Wind*. Then he heard over his *Head* a small, but very sweet *Voice*; and *looking up*, he saw *Earth* no more; but an infinite Number of *shining Islands*, as a *soft Fire*, and delightfully *varying their Colours*.—But upon *looking downwards*, there appeared a *large Chasm* very *terrible and deep*, full of a *turbulent and confused Darkness*. Whence were heard ten thousand *Roarings, and Groans, and Howlings of Children, and Men mingled with Women, and all Manner of tumultuous Noises*. This terrified him extremely. Afterwards, a Person not seen by him before shewed him the *Region of Proserpina*, bounded by *Styx*, and the *Road to Hell*, which makes the *Souls* that descend thither *roar out for Fear*. *Pluto* immediately seizeth some, who *sink for ever*; but other *less defiled*

defiled Souls emerge again, and return to a *second Birth*. Then the Person bid him ‘*be gone.*’ But, says *Timarchus*, ‘turning to see who it was that spoke to me, I was again seized with a *violent Head-ach*, as if compressed by Force; and so *lost my Senses*, that I knew nothing of what was about me. But in a little time *recovering*, I found myself *at the Entrance of Trophonius’s Den*, where I first lay down.’

It may be some Satisfaction to the *Unlearned Reader* to have some *Explanation of Trophonius’s Den*. Which I shall do by a *Literal Translation* from *Pausanias*. *Bæotic*. Cap. 39. — *Plutarch*. Ed. Par. Vol. II. Pag. 944. *Philostrat. Vit. Apollonii*, Lib. 8. Cap. 19. *Scholia in Aristophanem*. Nub. vers. 508.

“ This *Trophonius* was a *crafty Fellow*, and *excessively vain-glorious*; and, though born of a common *Mortal*, *feigned* himself to be the *Son of Apollo*. He made, with the Assistance of his *Brother*, a *subterranean Cave*, or *Den*; where he delivered *Oracles* to such as were *wise enough* to consult him. The *Consulter*, by way of *Initiation*, must first prepare himself, by observing a *Course of Chastity* for certain *Days*; and by offering *Sacrifice* to *Trophonius*; the *Southsayer*, or *Priest*, looking diligently into the *Entrails*, [as the *Victims of Methodism* must have their

Hearts open to Mr. Wesley, without any Manner of Reserve,] that he may thence judge of the Person's *Fitness*, and whether he may deserve to receive an *Answer*. Thus prepared he approacheth the *Descent*, (for so the *Den* is called) and lays himself down at the *Entrance*, called the *sacred Mouth*. Then, *in a Moment*, he is *snatched away*, and *hurled down*, he knows not how, *Head and Heels contracted together*, into the vast *subterranean Cavern*. Here he is so terrified with *Roarings*, that he falls a *Roaring* himself; or else is quite *stupefied*, and almost *senseless*. Then he hath the *Sight* of some *propheying Dragons*, or *Serpents*; whose *Wrath* he must appease by some *Cakes*, or *Biscuits*, (which they must bring with them for that Purpose) that he may not be too *unmerciful*. He gets his *Answer*, and becomes a *Prophet*, partly from what he *seeth*, and partly from what he *heareth*. This is what *Suidas* termeth the *Ludicrous Illusions of Trophonius under Ground*. All do not continue there for the *same Space of Time*, nor come out the *same Way*; there being divers *Communications*, *Windings* and *Holes to creep out*. When the *Consulter* is returned, *astonished* as he is, the *Priests* immediately place him upon what is called the *Seat of Memory*, where they *examine* him, as to what he hath *seen and heard*,
and

In Voce
Trophon.

and then send him Home, still possessed with great *Amazement and Terror*; neither knowing *himself*, nor *others* about him. [Hence Mr. *Wesley* may have learned his Practice of a *careful Examination* on his Patient's Return from their *horrible Fits*.] But in a little time he *recovers his Senses*, and sometimes his *Faculty of Laughing*. For very few were ever known to *laugh afterwards*, being dismayed either by *Horrors* of the Place, or the *Bitings of the Serpents*. Whence arose the *Proverb*, of a *sour and morose Man*, "He hath been in *Trophonius's Den*." It was necessary for all, who returned from the *Descent*, to preserve *Memorials* of what they had *seen and heard*, on a *written Table*." [Their *Journals* have been *punctual* in this also.] And *Pausanias* saith, "that he doth not give this *Account upon Hearsay*, but upon *personal Knowledge*, having *himself descended to consult the Oracle*." Thus far my *Authors*.

When the *God Trophonius* was *dead*, (for, it seems, he *starved* himself, in order to *claim his Mansion in the Skies*) "his *Successors* in the *Den*, and who carried on the *Trade*, were certain *Demons*, called *Trophoniadæ*, who were properly *Inhabitants of the World of the Moon*, but came down hither to *superintend their Oracles*." Thus *Plutarch*, and likewise elsewhere, "that

Vol. II.
P. 566.

the *Sibil's Voices* were heard, and they *sung out their Prophecies*, while they were whirled about in the *Orb of the Moon.*" Whereby, I suppose, he would insinuate, that these *Oracle-mongers* were a Sort of *Lunatics*.

By these *References* I am sensible how much I have again exposed myself to the Censure of not keeping to my *Title-Page*, which mentioned only *Methodists and Papists*. But a *Comparison from Heathens* may be *as good*.

§. 41. Mr. *Wesley* will, without Doubt, take the *Advantage* of my Supposal; "that he hath actually performed several *miraculous Cures.*" But this was *only* a Supposal. And perhaps he will soon complain, (and not without Reason) that I am *explaining his Miracles away*. For if we understand by a *Miracle* such an extraordinary and wonderful Effect, as can be wrought by *God alone*, (whatever *Instruments* he may use) for the Manifestation of his Power, or Confirmation of some Divine Message. — In this strict Sense, I must absolutely *withdraw* my Supposition. But if we understand by *Miracle* such extraordinary and wonderful Effects, as *created Beings* are permitted to cause, for Instance, *Diabolical and Magical Operations*; — or those surprizing Effects, which

Masi-

Mass-Priests, Mountebanks, Jugglers, and other Impostors, can work by Slight of Hand, and Imposition upon the Senses; — or, again, some unusual and strange Operations within the *Powers and Laws of Nature*, though unknown to us: — I foresee no *Inconvenience* in any of these lower Senses, in *allowing* the Supposition. Because *these Operations* are no Proof of a *Divine Mission*, but rather *prove the contrary*.

§. 42. Let us enquire therefore, what Sort of People have usually *deceived* Mankind by such Means; and particularly with Respect to *miraculous Cures*.

Both Antients and Moderns are said to have performed Wonders of this Nature by *Natural Magic*, or a profound Knowledge of *Physical Remedies*. Such, they tell us, is the “*Agnus Castus*, or *Chaste Lamb*; a Shrub efficacious in *Hysterics*, *Pbrenzies*, and *Bitings of Serpents*; and which the *Women*, in their *Celebration of the Mysteries*, used to carry with them to preserve their *Chastity*.” — Such is the Herb *Hypericum*, called also *St. John's-wort*, and *Scare Devil*; good in *Madness*, *Vapours*, *Melancholy*, or *raving Fits*, Distempers of an unaccountable Nature, and coming without a manifest Cause; but particularly potent to cure Persons *possessed*, and drive away the *Devil*. But those, who use it, are generally

Plin.
Lib. 14.
Cap. 38.
Theophr.
Bodai,
p. 264.

Wier
Præstig.
p. 551.

Compl. Exorc. p. 30, 31. Raym. Lullius Lib. 2. de Quin- tessent.

rally *Vagabond Cheats*, or *Agents of Satan*, or sometimes *real Hypochondriacs*." *Popish Exorcists* recommend it as effectual, in Conjunction with their *Adjunctions*, for putting *Satan* to Flight."—And to remove all Doubt, " *Pope Alexander I.* so engaged, and commanded the *Priests* to use this *Herb of Grace*, for the *sanctifying* the People, and driving away the *Snares* of the *Devil*." *Taylor Polemic*. p. 334. — And *Don Quixote*, I remember, talked of some *Balsams* of that sovereign Nature, as to heal all Wounds, particularly of *Knights Errant*. But as these *Secrets* have not fallen within the *Compass* of my *Studies*, and I would not injure the *Regular Physician*, I have done with them.

V. Max. Lib. 1. Cap. 8. Pausan. Bæotic. Cap. 34.

Among *Pagans* nothing is more common than their *Stories* of *Distempers cured by their Dæmons*. Such as that of "*Esculapius*, another *Spurious Son* of *Apollo*, creeping to *Rome* in the *Form* of a *Serpent*, and immediately relieving all from a mortal *Disease* :— And that of *Bacchus*, who not only gives out *Prophecies*, but hath *Remedies at Hand* for all *Distempers*; both which are performed by one of his *Inspired Priests*." — Such were the *Agyrtæ*, or *Vagabond Priests* of *Cybele*, who strolled about with the *Marks* of their *Goddeſs* upon them, gathering a *Maintenance* under *Pre- tence* of *Gifts* to *Cybele*; for which they promised

promised a high Degree of *Health and Prosperity*.—Such, in later Times, are the *begging Saints in Turkey*, who (as *Busbe-Epist. III. quius* relateth) ramble about under various Appearances and *Arts of Sanctimony*.” — Such again the *Tamuli*, and others in *India*, who are a Sort of *Magicians*, and play the same Pranks as do the *Romish Missionaries*, or *our Methodists*. This Account we have in the *History of the Evangelical Mission*, lately published by *Professor Francks*. “ These Men, (who are called P. 67. *Enchanters, Devil-Drivers, and Prophe-syers*) arrogate to themselves the Power of driving away *Evil Spirits* by the Help of other *Dæmons*, or *Tutelary Deities*. They work *Miracles*, and discover *Secrets*, by the Herb *Gangia*, which throweth them into divers *vehement Agitations*, and produceth *terrible Effects*. Though often ’tis only a *counterfeit Fanatical Madness*; and the *Delusion* hath been detected.— They affirm, that if they strongly fix their Thoughts upon any one Thing, and firmly believe it to be *God himself*, or that *God is present* there, he *really is so*. Whence ’tis no Wonder, that they insist so much upon *Faith*, and promise *Assurance of Salvation and Pardon of Sins* to all that have *this Faith*; altho’ they want the other requisite *Qualifications*. Their *Penitence* consists in *Fastings, Watchings, Pilgrimages, Macera-*

Macerations of the Body, and leaving their Families. They direct *Chests* to be procured, sacred to their *Idols*, to contain their *Gains* in strolling, and enjoin absolute Obedience to the *Priest*, as well as *Confession* to him. And if any contract a *Distemper* by any *Hardships* in following them, they promise ample *Reward* by a future *New Birth*. Their *Self-Severities* are so great, as to carry away all the *Glory*, which *Po-pish*, and other *Saintlings*, propose by *afflicting the Body*. And by observing whatever their *God Bruma imprinteth on their Brain*, they shall be *ingulphed into the Deity*.—But so far are these *Penitents* from acquiring *Humility* by their corporal *Severities*, that highly *swelled with Pride*, they despise all others, as unworthy of their *Society*, who no longer feel any *carnal Desires*. Among these *Penitents* there is no *Scarcity* of evident *Deceivers*. — They are wont to boast much of their *Prayers*, and attribute to them *various, wonderful Effects* in *curing Diseases, driving out Serpents and Evil Spirits*: And they have several *approved Remedies* to expel *Sin, Possessions and Witchcraft*.”

Vit. Ap-
pol. Lib. 1.
Cap. 4.

Of the same *magical Kind* are the wonderful Performances of *Appollonius Tyanæus*, as related by *Philostratus*, in *Opposition* to the *Miracles* of *Christ*. (Unless the whole Account be *mere Fiction*.) “When his
Mother

Mother was with Child, she had a strange *Vision of the God Proteus*, famous for turning himself into *various Forms*; who said to her, 'I am *Proteus*, and you shall bring forth *me*. For *Proteus* was very *shifting and crafty*, and so quickly changing into another Shape, that he could not be *caught*. And the Progress of this Discourse will shew, that *Apollonius* was a greater *Prophet* than *Proteus*, and could better extricate himself from almost insuperable Difficulties, when reduced to a *Non-plus*.' He was admired for *Miracles, Predictions, expelling Devils, &c.*" The same *Author* mentions one *Antiochus*, a Man of *Insuperable Bile*, who often had *Conversations with Esculapius*, who taught him the *Art of Healing*."

Vit.
Sophist.
Lib 2.

§. 43. The same *Pretences and Practices* were common among the *Principal Heretics* in the *Primitive Church*. Let *Simon Magus* first make his Appearance, " who AA. 8. 9; used *Sorceries*, and *bewitched the People of Samaria*, giving out that *himself was some Great One*. To whom they gave *Heed*, — *saying, This Man is the Great Power of God.*" — " Because he could not obtain the same *Gifts of Healing*, and casting out *Devils*, with *Apostles*, having *no Part or Lot in this Matter*; from *Ambition and Avarice* he became a *Dealer in Magic*,

H h using

using *Incantations and Exorcisms*, and pretending to work divers *Miracles*. He carried about with him his *Mistress Helena*, whom he called the *first Conception of his Mind*, and *initiated into his Mysteries*; and it was one of their *Ineffable Secrets* to *stun and amaze the Minds* of the Hearers, and cause a *Stupefaction, Loss of Senses, and Madness*. After rendering them *insensate*, he raised *Phantasms and Apparitions*, of no *Stability or Duration*; and persuaded his Followers, that they were *like Jesus*, and had, by a Sort of *Circulation, the same Soul with him*. He could assume the *Shape of a Serpent*; shew himself with *two Faces*, so as not to be discovered; had even the *Peculiar Privilege* of transforming himself into *whatever Shape* he pleased. Sometimes, under a Pretence of *Kindness*, he would invite People to a *Feast*, and there bring upon them divers *strange Diseases, and cruel Devils*. But to set all Right again, He pretended to *fly into the Air*, and bring down *all Sorts of good Things*." That I vary not in the least from *History*, any one may see, that will consult *Irenæus*, Lib. I. Cap. 20, and Lib. II. Cap. 57. *Eusebius Eccles. Hist.* Lib. II. Cap. 13. *Nicephor. Callistus Hist.* Lib. II. Cap. 27, *cum multis aliis*.

Lib. I.
Cap. 8, 9. *Irenæus* gives an Account of "*Marcus*, a Disciple of *Sim. Magus*, who must needs improve

improve upon his Master. Mingling *ludicrous Delusions* with the Wickedness of *Magic*, he was thought hereby to *work Wonders* among Persons *deprived of their Senses, and gone out of their Mind.* So that he *seduced* Numbers of Men and Women, making *Converts to himself*, as the most *knowing, most perfect*, and endued with *Power from an High*:— A true *Forerunner of Antichrist.* For he would turn the *Eucharistical Wine into Blood*, and thereby do *Miracles*; whereby he drew after him *miserable Women*, and drove them to *Madness.* By the Help of a *Dæmon* he *prophe-syed* also, and made as many as were worthy to partake of *his Grace* to *prophecy likewise*, especially *Rich Women*, whom he would thus *flatter*, ‘Partake thou of my *Grace*, because the *Father* always *seeth thy Angel before his Face.* But the Place of thy *Greatness* is in *me.* It behoveth *us two to become one.*—Behold *Grace* is come upon thee, open thy *Mouth*, and *prophecy.* Then by fresh *Invocations* he *strikes her into an Amazement and Stupor.* The *Woman* thus *puffed up and stultified*, becomes *beated* into an *Opinion* of her *Beginning to prophecy*; and when the *Heart beats* strongly, grows *bold*, she talks *deliriously*, utters whatever *rash and light* Things come up-*permost*; the *Soul* growing *audacious* and *immodest*, by being *beated with empty Air.*

Then she assumes the Title of a *Prophetess*; rewards her *Inspirer* with *Presents*, and even with the *Communication of her Body*, desirous of being *united* to him in every Respect. Others, who are Proof against *Seduction*, avoid, *anathematize*, and fly from this *wild Society*. The same *Marcus* abuseth many *Women* with *Philtres*, and other *Allurements*, inflaming them into a *Love* of him. His *Disciples* take the *same Method* of *seducing Women*, and calling themselves the *Perfect Ones*, as if the *Apostles* were not equal to *them*, who alone have *drank the Greatness of the Knowledge of the Unspeakable Power*; whence they are *free to do any Thing*, having *no Manner of Fear* in the least. Some of these deluded People *returned to the Truth*, and openly confessed their *Error*; others *ashamed* of what they had done, withdrew themselves privately.”— Among *St. Cyprian’s Epistles* is one to him from *Firmianus*, giving the following Account. “ A certain *Woman* hath started up here, who in *Ecstatic Fits* would pretend to be a *Prophetess*, and she acted thus as being *full of the Holy Ghost*. She was so actuated by the Power of some *Principal Dæmons*, that for a long Time she *deceived the Fraternity*; and performing some *wonderful and portentous Things*, she engaged, that *she would shake the Earth*. By which *Lies and Brags* she brought

brought the Minds of many into a Resolution of following her with an *implicit Obedience*; particularly a *silly Priest*, and a *Deacon*, so far as to be her Companions in Bed; which was afterwards detected." Upon which the *Commentator* observeth, 'that the *Faith* is seldom *adulterated*, without the *Prostitution of Chastity*.' And as to the *Boast of shaking the Earth*; the *rapturous Bourignon*, (Light risen in Dark-^{Part III.}ness) hath the same Power from *Heaven*:^{Letter 15.}

"It was said to me, *Thou shalt shake the Earth*." And shall Mr. *Wesley* be less powerful? "In musing, (saith he) upon^{3 Journ.} which Words, my Soul was so enlarged,^{P. 48.} that I could have cried out, 'Give me where to stand, and I will shake the Earth.'—

§. 44. Having in these *Relations* a little deviated from the *Point*, concerning *Exorcisms and miraculous Cures*; it may be proper to supply that *Defect*. — *Tertullian*,^{Apolog. Cap. 22.} speaking of the *Pagan Dæmons*, says, "They are evidently very *beneficent in the Cure of Distempers*; for they first do the *Mischief*, and then *prescribe a Remedy*, wonderfully new, or of a *contrary Tendency*: after which they cease to torment, and then are thought to cure, &c." *Wierus* hath a *Chapter* or two, "Upon the Devil's^{Præstig. Lib. 4. Cap. 13,} healing Diseases only by ceasing to tor-¹⁴ment." And gives for a *Reason* of such Kindness,

Kindness, that ‘ he doth it to encourage *Idolatry, or some wicked Doctrin.*’ Accordingly the *Devil* was so good as to keep his Word with one of Mr. *Wesley’s Possessed*; “ If *He*, Mr. *Wesley*, comes, I will let thee be quiet, and thou shalt be as if nothing ailed thee, till he is gone.” *Such Encouragement doth Satan give to Methodism.*— Such another Instance we have of the *Devil’s Kindness* in Mr. *Wesley’s Account* of that miserable *Woman*, who said,

5 Journ. P. 86. “ *She had given herself to the Devil, &c.* and then began *praying to the Devil.* But, at last, ‘ *in a Moment God spoke Peace, and stilled the Enemy and Avenger.*’ If this was an *Act of Goodness in Satan*; the Author of the *Compl. Art. Exorcist.* hath a

3 Journ. P. 92. *Parallel Case*, “ which, he saith, happened to himself. ‘ While I was *exorcizing* a *Woman*, named *Isabella*, I commanded the *Devil* to descend into the little *Nail* of her left *Foot.*’ The *Devil* answered, ‘ I will not do this, unless you *request it civilly.*’ We then contended together a long while; *he* in the Strength of his *own Pride*, and I in the Name of *Jesus*; so that the *Evil One* hoped to come off *Victorious*, and added *fresh Tortures* to the afflicted *Woman.* At length, grievously tired, having fought for five Hours, by *God’s Inspiration* I took up the *Tabernacle*, in which was the *Eucharist*, and putting it

Part I. Doctr. 8.

it on the *Woman's Head*, cried out several Times, and with a loud Voice, '*Misericordia Signore.*' When, to the Astonishment of all, *the Devil went away*, and paid Obedience." A rare Instance of *Exorcistical Virtue*.

But if Mr. *Wesley* chuseth to say, that *Satan* in this Case was *stilled by his Prayer*, rather than the Good-will of the *wicked Spirit*, — I must be contented with a *Parallel*, or two, from *Popish Recoveries of Contracts made with Satan*. *Ignatius* is a sure Card on these Occasions. "A young Man having by *formal Covenant* pawned his Soul to the *Devil*; he was hereby enabled to perform divers Things, either truly, or apparently, *miraculous*. Afterwards, grievously *convinced of Sin*, he applies to the *Jesuits for Deliverance*, and they to the Protection of their *Founder*. The young Man is advised to make an equally *formal Abjuration of the Devil*; which he did, full of *Horror and Trembling*, and ready to be *choaked*. The *Abjuration* is laid upon the *Altar of Ignatius's Chapel*; soon after a Sort of *hissing Sound* is heard by all the Company; and the *Devil* came, (*seen by one of the Jesuits*) brought back the *Contract*, put it under the *Altar-Cloth*, and then vanished. *Glory* was given to *God and St. Ignatius*."

Bartol.
P. 446.

Vita
Gertrud.

We read another such Tale in *the Life of St. Gertrude*. “ A certain Man, upon some profitable Conditions, made an *express Covenant with the Devil* to deliver himself up to him on such a Day and Place. The *Lady-Saint* took what Pains she could to rescue the wretched Creature. But the *Contract* was *absolute*, and go to the *Devil* he must, and will. She then permits him to make good his *Engagement*, provided he would take *her* with him. Accordingly he takes his *Horse*, the *Saint* mounted behind him, and presents himself to *Satan*. But no sooner did he spy *St. Gertrude*, but he relinquisheth his *Prey*, and takes to his Heels, utterly *abashed*.”

Lucian.
Alexan.

§. 45. It hath been a pretty common Notion, that he who can put the *Devil in*, can likewise pull him *out*. An *Example* or two of this I have given before. And as Mr. *Wesley* hath sufficiently *triumphed* in having this Power over the *Methodists*; it reminds me of the famous *Impostor Alexander*, in *Lucian*. “ He had a good *Capacity*, but made an *ill Use* of it; was exceeding *crafty*, *active*, *bold*, and exposing himself to *Dangers and Hardships*. He took upon himself to be the *Successor of Apollonius Tyanæus*; set up an *Oracle*, uttered *Prophecies*, engaged to free
the

the World from *Diseases, Pestilences, Earthquakes, &c.* All who gave no *Credit* to him, those especially who exposed his *Impostures*, he calumniated and damned, as *Atheists and Christians*; and by such Arts pillaged almost all the *Roman Empire*. One of his Tricks was this: He put a young *Serpent into a Goose-Egg*, the Cracks being artfully cemented; and the next Day out he comes, shaking his *loose Locks*, and mounting his *Rostrum*, proclaims the *Happiness of the City*, who should soon receive a *Present God*. Nearly the whole City, Men, Women and Children, were assembled, and stood *stupified, praying, and adoring*. The *Oracle-monger*, having muttered out several Things concerning *Apollo and Esculapius*, broke the *Goose-Egg*, and out starts the *Serpent-God*, to the Amazement of the *Spectators*, who loudly proclaimed their *Happiness*. Away goes the *Prophet* with the *new-born Esculapius*, the *Twice-born*; and the *second Time* out of a *Goose*. All the People follow him, full of *Enthusiasm, and mad with Expectation*.—The *Serpent* very soon grew into a *huge Dragon*.”

The *History of Witchcraft*, (as I could easily shew) affords *Parallels* to almost all the *Circumstances of Methodism*; particularly as to the *horrible* Parts of it. “ It Vol. II. appeared upon the *Examination of Bridget* P. 10.

Bishop, that those bewitched by her were cruelly tormented. If she did but cast an *Eye* on them, they were *presently struck down*, and in such a Manner, that there could be *no Deceit* in the Matter. But as soon as *she touched* them with her Hand, when they lay in their *Swoons*, they would *immediately revive*, and *not upon the Touch of any one else*. Besides, upon some particular Actions of her Body, they *presently and painfully fell into the like Postures*.— She had said too, ‘ that she could not be troubled to see the Afflicted thus tormented.’ — “ Again, we hear of their *knocking down* with a Look, and then making the Afflicted *rise*; and their appearing sometimes *cloathed with Light*.”

Vol. II.
P. 37.

Others, however, are of a *different Opinion*; and maintain, that “ *One Devil, Wizard, or Witch, can counteract the Deeds of another, and perform Cures in Opposition to him*. This they argue from the *different Powers and Subordinations among wicked Spirits*. *Horace* plainly is of this Sentiment,

5 Epod.
Vers. 71.

*Ab, Ab! Solutus ambulat Veneficæ
Potentioris Carmine.*

In Hieroc. *Eusebius* says, that “ *Apollonius cured Dis-*
Cap. 30. *tempers, and expelled Dæmons in this*
De Fascin. *Manner, one Devil by the Help of another.*”
Cap. 3. — *Sennertus* bringeth some Examples of
Persons

Persons relieved by Conjurers and Incanters, when grievously tormented by Witches.

— In the *History of Witchcraft*, “there is much Talk of a *white Witch*, as also of a *white Angel*, who would sometimes rescue Children from the *Witches*.” 2 Vol.
P. 42.

If we get among *Papists*; *Binsfield* lays it down as a “*certain Rule*, that a *superior Wizard* can cure the *Mischiefs* which an *inferior* one hath caused; — and that a *Wizard* can sometimes cure *Distempers*, which the *Physician* either knows not, or can't cure.” — The *Author of Complem. Art. Exorcist.* says, “*Devils* will sometimes be thus *salutary*, in order to gain *Souls to themselves*, and obtain *Divine Honour*, of which they are very *Ambitious*.” Confess.
Malet.
P. 577.
Doctr. 2.

“I myself, says he, saw and heard a *Witch* confess, that though she had *hurt* many, yet she had *cured* others, *Dæmoniacs* and *distempered* People, by *Incantments*; and then did *Homage to Lucifer, the Greater Angel*.” — *Thyræus* proves the *Doctrine*, of *Devils being expelled by Devils*, by divers *Instances of Magicians*, who made a *Trade* of this *Practice*. Such were those mentioned by *St. Gregory*. (*Dialog. Lib. 1. Cap. 10.*) Who undertook to *free a noble Lady* from a *Devil*, by *magical Incantments*. And they really did *free her*. But in the mean time they opened a *Passage* for a whole *Legion* Dæmon.
Part III.
Cap. 34.

I i 2 of

of *unclean Spirits* to enter into her. And, by the *just Judgment of God*, from that Time she was agitated by as many strange Motions, and broke out into as many Cryings and Roarings, as she had *Devils* within her." — In general, 'tis a known Case, that *wicked Men* have done *Miracles of this Nature*. — And that *Popery* may not go without its Share of the *Black Art*; I shall here, (to save myself the Trouble of consulting the *Originals*) transcribe a few Passages from *Brocklesby's Gospel-Theism*. "The *Miracles of the Legendary's Lives of the Saints* seem to be of the same Character; not wholly *Fictitious*, but in *Part Realities*; but *such Realities* that are no better than the *Feats of Magic*. Of the Catalogue of *Popes* no less than *four and twenty* are said to be addicted to the *Magic Arts*. — *Fasciculus Temporum* reporteth, that in the *Tenth Century Magic*, and the Art of making *Charms*, and *bewitching* People, was almost the only *Learning of the Priests*. — In *Spain* they call these Curers of Diseases, *Ensalmos*; and in that *Country* the *Learning of Magic* was sometime allowed and *professed*; for in the *Academy of Salamanca* they taught both *Theurgy* and *Goety* in the *Publick Schools*. — *Magic* is no Stranger at *Rome*. A *Bishop* very dear to *Pope Nicholas V.* was *bewitched into an incurable Disease*; where-
upon

P. 308.

Gale
Jamblic.
P. 293.

upon Application was made to that *Pope* to grant a *Dispensation to a Witch*, who undertook (if it might be allowed) to bewitch *her* to Death, that had bewitched the *Bishop*. The *Pope granted the Dispensation*, and the Business was done; the *Witch first died*, and then the *Bishop recovered*." Now if any have caused similar Effects from similar Principles, they may think their *Method warranted by this Papal Dispensation*.

§. 46. But " hold, say the *Methodists*, and Mr. *Wesley*, you are running too fast. We are a *Sect of Saints*: Our Teacher performs these Wonders by *Christian Methods*, by a *Divine Power in the Name of Jesus*; and especially by *Sacred Hymns and Prayers*."

Their *real Saintsship* I am not much inclined to own. But as to *Matter of Fact*; Mr. *Wesley* hath so often asserted *miraculous Healings*, and *casting out Devils*, to have been the Effect of *his* (sometimes jointly with his *Followers*) *Religious Offices*, *Prayer in particular*, that there is no Occasion of citing *express Passages*. Nor need I disallow his *Account*, — any farther than may be collected from the foregoing *Deductions*.

I will venture likewise to assure him, that I entertain a very high Notion of a *Blessing* attending on all *Religious, Christian*
tian

tian Exercises; more especially of the *Prevalency of Prayer*, towards removing the several Miseries incident to *Human Life*; — higher still of the *Efficacy* of the fervent Prayer of a *Righteous Man*, approaching his *Maker* with the *requisite Scriptural Qualifications*. And yet, I should deem it an *unwarrantable Presumption*, even in a *Righteous Man*, to expect a *Miracle* immediately upon his *Petitions*; or pretend to *know*, that a *supernatural Remedy* will follow, and that in a *Moment*. As a proper *Qualification*, I should require better Principles, Temper and Behaviour, than can as yet be discerned, in one who seems fond of being thought a *Cunning Man*; — or in the Body of his *Disciples*; a large Part whereof, I sincerely believe, to be Persons of as *bitter and turbulent a Spirit*, as any at present in the *Nation*. *Uncommon Claims, and pretended Marks of Saintship*, are by no Means wanting; but the *genuine Marks of a Christian*, to me at least, are *invisible*. Nor would they be injured by a *Comparison with* “*St. Catherine of Sienna*; who, being in an *Ecstasy*, our *Lord* came and imprinted upon her his *five Wounds*; but the *Marks were interior*, and did not appear *outwardly*. This Favour was granted to her great *Humility*, which moved her to obtain of *Heaven*, that the *Marks might not be seen*.” — No Doubt

Ribaden.
& Brev.
Rom.
Apr. 30.

Doubt but we should have *visible Proof*, were the *Methodists* to submit to *St. Clara's Operation*; " whose Body being opened, and her *Heart dissected*, the Representation of *Christ's Passion* appeared as plainly as if it had been *carved*." —

Baling.
Aug. 17.

If I am not easily imposed upon by *extraordinary Pretensions* of this Nature; some of my *Reasons* may appear from the following *Examples*. That it was no uncommon Thing among the *Jews* to use *Curious*, (i. e. *Magical*) *Arts*, in order to remove *Diseases*, and drive out *Dæmons*; and even by the most seemingly *Holy Means*, we have Proof from *Scripture*. Thus, in the *Acts of the Apostles*; " then certain of the *Vagabond Jews, Exorcists*, took upon them to call over them that had *evil Spirits*, the Name of the *Lord Jesus, &c.*" — The same Game we find carrying on in *St. Austin's Days*: " *Evil Spirits* are pleasing themselves with the *Shadow of Honour*, while they deceive the *Followers of Christ*: So far, my Brethren, that those who seduce by *Ligatures, Prayers, and the Tools of Satan*, mingle the *Name of Christ* with their *Inchantments*. Because they can't seduce by *plain Poison*, they add a little *Honey* to make the *pernicious Draught* go down. Whence, to my own Knowledge, even the *Impostor Pallentus* hath been called a *Christian*."

Chap. 19.
Verse 13.

Tom. 9.
Edit. Plantin. p. 27.

The

Pag. 50: The same *Father* writeth, "Concerning *Miracles done by Heretics*: " *Pontius* hath done a *Miracle*; and *Donatus* hath *prayed*, and received an *Answer from God*. They are either *Deceived*, or *Deceivers*. But *God* hath cautioned me against these *Wonder-mongers* (*mirabiliarios*) *Matt. xxiv. 24. There shall arise False Prophets, who shall shew great Signs and Wonders, &c.* Whether these *Marks*, with which they are signed, be any thing to their *Advantage*, is to be considered by him, who would not be *terrified and deceived.*" —

Enchirid. Cap. 23. The same *Writer* again; "Such *Superstitious Arts* are full of *pestilent Curiosity*, and *tormenting Anxiety*. By the *Devil's Craft* they happen differently to different Men, according to *their own Apprehensions and Presumptions*. For the *Great Deceiver* knows how to procure Things agreeable to every *Man's Temper*, and ensnare him by his *own Suspicions and Consent*.

Homil. 21. Ad Pop. Antioch. Thus *St. Chrysostome* applies to one of these *Dupes*; "You make use of *Ligatures and Charms*, introducing some *old, drunken, reeling Woman* into your *House*. And are you not ashamed, don't you blush, to run, *trembling and astonished* after such *Practices*? The *Plea* is, that the *Woman* is a *Christian*, and utters nothing but the *Name of God*. Which very Thing increaseth

increaseth my Aversion to you; because 'tis perverting the *Name of God* to the *blaspheming of God.*"—

Origen against *Celsus* saith, "that the *Word Sabaoth* was of common Use in *Inchantments*;" where you have a great deal more concerning *wonderful Cures by Sacred Names.*— And if you look into *Wülferi Theriaca Judaica*, you will have enough of *magical Miracles and Cures* performed, by Virtue of *Sacred Names*, among the *Cabbalistic Jews*; particularly by the *Incommunicable Name, Jehovah, and Shem-Hamphorasch.*" And, as *Count Zinzendorf* has it in his *Elegant Moravian Hymns*, (Hymn. 59.)

*No Angel is so bold and rash,
But quakes at thy Shemhamphorash.*

Hierocles attempts to defend *Apollonius*, as delivering *Prophecies, raising the Dead*, and working other *Miracles*;— not by *Inchantments*, but a *Divine Operation.* "Inchanters, (whom I account the most miserable of Men) some of them by *torturing Spirits*, some by *barbarous Sacrifices*, or by *Charming Verses, and Unctions*, boast, that they can make *Fatality change its Purpose.* But *Apollonius* followed the *Decrees of Fate* in his *Predictions*, and prophesied,

phesied, not as a *Magician*, but from what the *Gods had revealed to him.*"

Our Friends of the *Papacy* boast of Thousands of *Cures, &c.* by Means of *Prayer*, in Conjunction with their *Adjurations and Conjurations*. *Thyræus* hath a long String of such Performances. "One had rescued *about fourteen hundred* from the *Devil*, by these Means, &c." [Which is the same Number with Mr. *Wesley's Patients falling into Fits*. This was many Years ago, so that the Number must be prodigiously increased by this Time.] —

Dæmon,
Part 3.
Cap. 46.

Dæmon.
Lib. 3.
Cap. 5.

Bodinus writeth, "that one *Barbara Dorea*, (who was burned for *Witchcraft*) confessed, that she had *unbewitched* several whom she herself had *bewitched*, and cured them by applying an *Inchanted Dove* to their Stomach, using this Form, 'In the Name of the *Holy Trinity*, St. *Anthony*, and St. *Michael*, may you be cured of this Evil; and let *Mafs* be said for nine Days.' No *True Catholic*, but will highly approve of *this Method*." In the same *Chapter* he confirms, (by the Authority of the Writer of *Malleus Malef.*) the Story of the *Indulgence* granted to the *Conjurer* by *P. Nicholas V.*" Nor can I deem the *established Roman Ritual, De Exorcizandis*, any *low Degree of Profaneness*; whereby every *cheating Exorcist* is *authorised* to carry on his horrible *Conjurations*, (I use their

their own Word) in the Name, and by the *peremptory Commands of the Holy Trinity*; adding the *Commands of their Fictitious Saints*.

I am not here charging Mr. *Wesley* with the Guilt of *Magic*. But what I have said on this Article may, I think, serve for a *Caution against Delusion*; and may suffice to create a *just Suspicion of Imposture*, or at least of *Enthusiasm*; when Men set up with more than ordinary *Sanctified Pretensions*; and that the Undertaking of *miraculous Performances by the most Sacred Names*, is not always to be depended on; especially where the *Operator* himself is a Person of *dubious Character*.

Nor need we be much concerned, whether his *Relations of his many miraculous Cures*, and driving out *Devils*, be *true or false*. For we may safely adhere to the Words of *St. Austin, De Unitate Ecclesie*.

“ The *Donatists* contend for *Truth* on their Side, because *Pontius and Donatus* did such and such *Wonders*; or they pray, and are heard; or, this and that extraordinary Thing happeneth among us; or, that *Brother*, or that *Sister* of ours had such a *Vision*, or such a *Dream*. ‘ *Removeantur*, says he, Away with those Figments of *Lying Men*, or Portents of *Deluding Spirits*. For, either what they say is *not true*; or if some *Miracles are really*

Tract. in
Joh. 7, &
13.
De Unit.
Eccles. Ed.
Plant.

P. 154.

done by *Heretics*, we ought to be the more upon our *Guard*. Because our *Lord* hath said, ‘ There shall arise *False Prophets*, and they shall shew great *Signs and Wonders*, &c.’ And *St. Paul*, ‘ In the *latter Times* some shall depart from the Faith, giving heed to *seducing Spirits*, and *Doctrines of Devils*; speaking *Lies in Hypocrisy*, &c.’ And,

Multi Deo irato exaudiuntur.”

The most specious Appearances of *Sanctity and Godliness* need not stagger us; because the *Man of Sin* was to come under a *two-fold Character*; of a *Hypocrite*, and a *Miracle-monger*.

I mentioned *Hymns*, as having particularly an Effect in the *Methodists strange Disorders*; whether *Distempers*, or *Possessions*. When that despairing Creature was horribly raving, “ *We began*, says *Mr. Wesley*, — Arm of the Lord, awake, awake! She immediately sunk down as *asleep*. But as soon as we left off, broke out again with *inexpressible Vehemence*. And, as far as I can observe, it is their usual Method, to set up a *general loud Singing*, in these Cases; for which there may be several *Reasons*. For *Music and Noise* have a *natural Effect*, both to *rouse* those who *lie quiet*, and to *still* those who are *obstreperous*. In another such
Case,

Case, " The Company not only *sings*, but even in *Prayer*, I spoke as *loud*, says Mr. *Wesley*, as I usually do to *three or four thousand People*." If something *extraordinary* was not expected from *Noise*, what Occasion of being so *very loud*? *Verse and Song* have always been esteemed most *powerful*; and thence the very *Word, Charm*, is but the *English* of *Carmen, a Verse*,—

Carmine Dii Superi placantur, Carmine manes.

The *Reasons* given by *Authors*, why the *ancient Oracles* were delivered in *Verse*, and not in *Prose*, is because *Verse* is more *pompous and sonorous*; and likewise, to create a *Notion of Inspiration from Apollo*: The fittest to raise a reverential Horror in the *Mind*, or to wrap up an *Ambiguity*. The *Persons*, says *Plutarch*, who have brought the greatest *Disgrace* upon *Poetry*, are that *execrable, thievish Set of Circumforaneous Strollers, the Priests of Cybele and Iris*; some of whom from their own *Compositions*, or by *Lots from certain Writings*, deliver out *Oracles to Servants and Women*, who are most taken with *Verse*. For which *Reason* principally, *Poetry* making herself a *Prostitute to Cheats, Conjurers, and False Prophets*, was driven from the *Tripod of Truth*."

Plutarch.
Vol. II.
p. 407.
De Pyth.
Oracul.

As

As to other Evils, of a *different Nature*, among the *Methodists*, such as their *false and presumptuous Imaginations of Assurance*, owned by Mr. *Whitefield*; and the strange ‘*Wiles of Satan*, as well as *mere empty Dreams of a heated Imagination* ;’ — for these no doubt but Mr. *Wesley* can find a *Cure*. The *Jewish Talmud* says, “ there is a *two-fold Incantment* ; the *greater*, which draweth *huge Dragons* ; the *lesser*, which influenceth *little Reptiles*. Accordingly *Messingham* tells us, in the *Lives of the Irish Saints*, that *St. Magnus* by his *Prayers* expelled the *Devils* out of a large Number of *Worms*, that infested his *Cell*. Nor should we think it below Mr. *Wesley’s* *Dignity*, or *Power*, to *exorcise his Maggots*.

Sanhedr.
65.

Pag. 37.

Mr. *Wesley*, I own, seems to be *indefatigable*, and takes a great deal of *Pains* in effecting his several *Cures and Expulsions*. *Popish Exorcists* too will sometimes grievously *sweat and turmoil* ; especially when they are contending with a very *potent and obstinate Devil*. But frequently their *Miracles* are of *easier Operation*. A *Scrap of St. Ignatius’s Hand-writing* ; a *Draught of Water*, in which *St. Francis* hath *washed his Hands*, or a *Bit of Hay*, from the *Bundle* which his *Ass* hath *been mumbling* ; the *Parings* of this *Saint’s Nails*, or a *Straw* from the *Bed* of another ; a *Kiss*
of

of *St. Thomas-a-Becket's old Breeches*; which the *Virgin Mary* came down, and helped him to mend: — Any of these, and a thousand others *equally easy*, will effectually do the *Feat*. But which of the Methods is most *meritorious*, may be a Point of *arduous Discussion*.

§. 47. We are not, however, to conceive, that a *Cure* of such *dreadful Disorders*, and *diabolical Possessions*, is the *sole Benefit*, which the *Methodists* obtain by their Sufferings. Divers other *good Effects* follow. For Instance, *Judicial Punishments* of the *miraculous Kind*, for People's *Opposition to Methodism*: (For I am not allowed to say so *particularly*, “for opposing me, *John Wesley*,”) and in order to bring them *into Methodism*; in which Case the Punishment shall be *released*. I know he will *equivocate and prevaricate*, where the Words *Judgment or Miracle* are not expressly mentioned. But the *Narration* will shew itself.

— What doth he think of *J—n H—n*, the *Weaver*? “He was a *zealous Church-*³ *Journ.*
man, and against all *Dissenters*; said thep 4+
Fits of the *Methodists* were *Delusions of the Devil*. But presently he falls *raving mad*, — screams terribly, and beats himself against the *Ground*: — then cries aloud,
‘ Let them all come; let all the *World*
see

see the *just Judgment of God* ;' then fixing his Eyes upon *me*, ' Ay, this is he, who, I said, was a *Deceiver*.' He then roared out, ' O! thou *Cursed Devil!* yea, thou *Legion of Devils!* Thou canst not stay. *Christ* will cast thee out.' He then beats himself against the Ground again ; — his Breast heaving, as in the *Agonies of Death*. We all betook ourselves to *Prayer*. His *Pangs ceased*, and both Body and Soul were set at *Liberty*."

Here we have a grievous Punishment ; a *Legion of Devils* entering into the Man for his *Opposition to Mr. Wesley and Company* ; — this confessed to be a *just Judgment* : — but he becomes a *Profelyte*, and all is well. And one necessary Form of *Exorcism* is, " Cunningly to get out of the *Devil* the *Confession* of some *peculiar Doctrine*, or some *new Saint*, for the Edification of the *By-standers*. In this Case the *Father of Lies* is always supposed to speak the *Truth*. — He is commanded too to knock his *Head three Times* against the Ground, *in Adoration of the Trinity*. — If he will not yet depart, the *Exorcist* is to *pray, and speak louder*."

Taylor.
Polemic.
P. 334.

Much the same End has the *Judgment* upon the " *Quaker* ; who was biting his Lips, and knitting his Brows, at the *Disimulation of these Creatures* ; but suddenly he *dropped down as thunderstruck*, — in an *Agony*

3 Journ.
P. 43.

Agony terrible to behold. We besought God not to lay Folly to his Charge. And he soon lifted up his Head, and cried aloud, ‘ Now I know thou art a *Prophet of the Lord.*’ ’Tis but getting a *fit Tool* for the Work; and then terrible is the *Judgment for opposing*; but instantly Mr. Wesley is a *Prophet of the Lord*, and the Man is *set free.*

The Instances of the *Daughter*, and her *Mother*, have the like *Issue.* “ The ³ Journ. Girl feeling in herself such a Conviction, p. 51. [*i. e.* sensible that one of the *dreadful Fits* was coming upon her,] ran out of the *Society* in all Haste, *that she might not expose herself.* But the Hand of God followed her; so that after going a few Steps, she was forced to be carried home, and there grew worse and worse, in a violent *Agony.*” — “ The first that was deeply touched, was L— W—; whose *Mother* had not been a little displeas'd, when she was told, how her *Daughter had exposed herself before all the Congregation.* The *Mother herself* was the next who *dropped down*, and *lost her Senses in a Moment*; but went Home with her *Daughter* full of Joy.” So wicked a Thing is it to be *offended* at the strange Fits of *Methodism*; and so *fruitless* the Attempt to *fly* from it. But if we remember Mr. Wesley's strong *Arguings*, that 'tis *Satan* who strikes them

Ibid.
p. 64.

down, and deprives them of their *Senses*; we may learn how much he is *the Methodist's Friend*, as not permitting any to *run away*.

Thus in *Popery*, the *Devil* frequently stands their *Friend*, by confirming the Truth of their *Doctrine* and *Saintship*, and tormenting such as begin to *suspect* them, or *meditate a Flight*. “When a certain *Monk* did not pay due Honour and Reverence to *St. Oswald*, a *Legion of these black Spirits* seize him, tear him, throw him down, &c. asking him, What Madness possessed them to despise so great a *Priest*.”

Whart.
Angl. Sac.
p. 207.
2d. Vol.

Myfter.
Jesuit.
P. 48.

— One of *St. Ignatius's Society* beginning to *fluctuate*, and form a Design of *deserting the Society*; the *Devil* met him in the Shape of a Man of a terrible Aspect, and with a drawn Sword frightened him back again to the *Saint*; who rebuked him, saying, Are you so *wavering*? O thou of little Faith, why didst thou doubt?— “It happened to *St. Anthony*, that a certain *Novice of the Order* ran away, and stole his *Psalter*. But the *Devil* met him with a naked Sword in his Hand, and threatened to kill him, if he returned not back to the *Convent*, and restored *Friar Anthony's Book*. The *Novice*, affrighted with his stern Look, returned to the *Convent*, restored the *Book*, and begged to be admitted again into his *Order*.”

Ribaden.
P. 395.
Jun. 13.

To

To the same Purpose, and by the same *Evil Spirit*, were the *Laughing Fits* judiciously inflicted on some, “ who said, ^{4 Journ.} *the Methodists might help it, if they would.* ^{P. 38.} But *God suffered Satan to teach them better.* ^{P. 59.} For they were seized in the same manner as the rest, and thus continued for two Days, a *Spectacle to all.* — Here plainly *Satan* doth the Work, 'tis *his* good Pleasure to teach them better, for the *Interest of Methodism.* *God* barely suffers, or permits it; as he doth *other Evils.*

In *one Paragraph* we have no less than *three Judgments* on Persons, who came to *disturb the Methodist Meeting-house.* “ One of the Chief *hanged himself.* A second had been for some Days in *strong Pain.* A Third confessed to Mr. *Wesley*, that he was hired, and made *drunk* on Purpose, but when he came to the Door, he *could not stir, nor open his Mouth.*” — The Man might be almost *dead drunk*, without supposing a *Miracle* or *Judgment.* But if it must be such; we have a *Pagan Parallel*, (for *Popish* are innumerable) concerning “ a *Temple* of that *Purity and Majesty*, as ^{Diodor.} *immediately to cure Distempers of the True* ^{sicul.} *Votaries*; but *Despisers*, coming thither, ^{Lib. 4.} *lose their Voice*, and become as it were *dead.*” ^{p. 231.}

The last *Judicial Miracle* I shall mention, (for there are many more) was upon

4 Journ. P. 97. a Man for *beating his Wife*, who, it seems, was a *Methodist*. “ I visited one whom *God is purifying in the Fire*, in Answer to the *Prayers of his Wife*, whom he was just *going to beat*, (which he frequently did) When *God smote him in a Moment*, so that his *Hand dropped*, and he fell down upon the *Ground*, having no more *Strength* than a *new-born Child*. He has been confined to his *Bed* ever since; but rejoices in *Hope*.” — In which Case Mr. Wesley asks, ‘ Have you known a *parallel One in your Life?*’ — Probably *not*. These Cases are not so common among *Us Protestants*. The *Papalins* deny, that *God* ever enableth such *Heretics* to work a *Miracle*. But among *them Judgments* fall, thick as *Hail*, upon the *Violators* of their dear *Persons*. Such was the Protection of *St. Patrick*; “ When a Man of a *Gigantic Stature* brandished his *Sword* to kill him for attempting to make *Converts in Ireland*, immediately all his *Strength withered away*; his whole *Body turned stiff*, and he could neither move *Foot*, nor *Hand to strike*. The Man experiencing this *Judicial Sign* upon himself, was instantly changed into another Man. *And both Soul and Body were set free.*”

Answ. to Church, P. 42.

Messing. P. 16.

This may be something of a *Parallel* with Mr. *Wesley's Case*, and of *as good Authority*. And hence he may imagine himself

himself rising into an Authority like what
 “ *Maimburg* relates of one *John, a Miracle-Worker*, who made even *Emperors* to stand in *Awe* of him, as a Person who had the *Scourges of God in his Power*, to whom *Miracles* were but *play*, and even *nothing*.” The Man, no doubt deserved such a *Scourge*, for beating his Wife, who was a *Methodist*. But had he beat her for *opposing Methodism*; — the Case is altered, quoth *Plowden*. The *Husband's Right* might then have been pleaded for exercising a little *Discipline over a disobedient Wife*. For Mr. *Wesley's* illuminated *Acquaintance, Mistress Bourignon*, hath decided the Point, in her ‘ *Light risen in Dark-ness*. “ It is great *Malice in her* to think to oblige her *Husband* not to adhere any longer unto *my Sentiments*, — concerning *Perfection*, whereof her *Husband* has had *Experience*. — She hath sworn to be faithful to her *Husband till Death*. — One, who loves the *Justice, Goodness and Truth of God*, thunders and lightens, when *Injustice, Malice, or Lying*, are opposed to the *Sense* that he bears within his *Soul*; and he must shew his *Displeasure*, though it were with sharp and rude *Language*, or *quarrelling and fighting*, if *Need* requires.”

Fred.
 Spanhem.
 Vol. II.
 p. 743.

Part IV.
 Letter 23.

§. 48. But other *Benefits* are bestowed upon *true Methodists*, after they have underwent

derwent their *Pains and Agonies*. And certainly they deserve a very ample *Recompense* for suffering those *exquisite Tortures*, in which Mr. *Wesley* so exceedingly triumphs. For,

Horat. *Audax Japeti genus*
Ignem fraude malâ gentibus intulit.
Post ignem Ætheriâ domo
Subductum, macies et nova febrium
Terris incubuit cohors.

Oper. &
 Diſſ.
 Verſ. 60.

Which Bit of *Latin* may be explained by the Story of *Pandora's Box*; which I learned, when a School-Boy, from *Hesiod*. “ After *Mortals* had found out a Way to *ſteal Fire from Heaven*, *Jupiter* ordered *Vulcan* to form a *Beautiful Woman*, who ſhould be adorned with the *Gifts and Graces of all the Gods*, and thence called *Pandora*. *Mercury's* Contribution was, *Impudence, Subtlety, Lying, Wheedling, Tricking, and Deceit*. And ſhe was ſent down among Men, as a *Puniſhment* on ſuch as were fond of *new Inventions*. For this Purpose ſhe brought down a *Box*, for a *Preſent to Epimetheus*, [*i. e.* One that is *wiſe, when 'tis too late,*] who fell in *Love* with this *myſtical Lady*, and married her; (though afterwards, for ſome miſchievous Pranks, *Jupiter* transformed him into an *Ape*.) But, unhappily, the *Lid* of the
Box

Box was no sooner opened by *Epimetheus*, but out flew a Troop of all Manner of *Diseases and Calamities*. *Hope* only was left at the *Bottom of the Box*." Now supposing the *Methodist's Pretences to Inspiration* to be represented by *stealing Fire from Heaven*; and the *opening of the Box* by *Mr. Wesley's Mouth*, which, like a *pestilential Blast*, strikes so many to the *Ground*; — yet some *surer Comfort than mere Hope* is to be found at the *Bottom*.

This the *Methodists* may have proved already, (if all should happen to prove any thing but a *Mistake*) by their being *thunderstruck into Faith, Conversion, and Justification*; their *Certificates of free Pardon under the Seal of God*; (unless the *Seal* was *counterfeited, and of their own putting* :)— Their *Assurances both of present and future Salvation*, (unless, as *Mr. Whitefield* speaks, "those, who had them not, only thought they had them:")—The *Gifts of Prophecies*, seeing Things at a *Distance*, and knowing the *Secrets of the Heart*, &c. (unless there be something *diabolical* in this :)—The receiving of *Grace*, and the Entrance of the *Holy Spirit*; the very *Moment* they are struck down, *God* entering into their *Souls*; (unless we give no *Credit* to *Mr. Whitefield*, after he hath *confessed* that he hath *imposed* upon the *World* by so many *Untruths*.)—Supposing these magnificent

nificent *Benefits* to stand upon a *sure Foundation*; sufficient *Amends*, I hope, is hereby made for their *Sufferings and Tortures*. Nor are they without *Precedents* on their Side.

Præstig.
p. 59⁶,
59⁸.

And accordingly Dr. *Wier* observes, that “the *Nuns*, whom he attended, punished by the *Devil* with *incredible Torments*, declared they would not be without these *Calamities* on any *Account*, because they produced the *peculiar Grace and Illumination of God*.—Another falls a *Singing* in her *Agonies*, because she did not in the least hesitate as to her *eternal Salvation*.”

Cafaub.
Enthuf.
P. 174.

The *Alumbrado's* in *Spain* taught, “that certain *Ardors, or Burnings, Tremblings, and Quakings*, were a sufficient *Token of Grace*; and that those who could attain them needed nothing else. That they might *see God* visibly, in their *Ecstasies, &c.*”

Genial.
Dies.
Lib. 6.
Cap. 26.

As to Mr. *Wesley's* rejoicing at the *Sufferings* of his *Followers*; *Alex. ab Alexandro* tells us, “that it was the *Custom of divers Nations* to *appease* their *Gods* with *Human Sacrifices*, and the *Blood of their Captives*; imagining, that the *Deity* was then especially propitiated, when they *butchered their Fellow Creatures*; and drew *Divination and Prophecy* out of the *Tortures of Mankind*.”

Strabo,

Strabo, (Book XI.) gives this Account of the *Religious Albani*. “ Many of them are quite *Enthusiasts and Propbesiers*. When a Person is thus *possessed* in a high Degree; the *chief Priest* offers him up a *Sacrifice to the Goddess*, in this Manner. Being exceedingly expert in the Business, he strikes the Man with a Spear through the Side *into the Heart*. From the *Body*, when *fallen*, they gather certain *Signs of Divination*; which they *publish* to the People. The *Body* is afterwards trampled upon by way of *Lustration*.” And *Tacitus* says, “ The *Druids in Britain* used to *consult their Gods*, by looking into the *Entrails* of their *Captives*.”

Edit.
Amst.
p. 768.

Annal.
Lib. 14.
Cap. 30.

One pretty extraordinary Advantage of the *Methodist's Miseries*, something *different* indeed from the former, is the *Benefit of losing God's Grace*. For besides that *Spiritual Desertions, Despairings and Infidelities*, are so frequent, and seem to be a *necessary Part* in the Progress of *Methodism*; if themselves may be credited: — Mr. *Whitefield* assureth us, that “ Mr. *Tennant* preached excellently well,⁷ upon the *Necessity and Benefits of Spiritual Desertions*.” The *Benefits* of being forsaken of God is to me a very *strange Doctrine*: And yet a much *more strange* one, that *God is compelled*, and laid under a *Necessity to withdraw his Grace*. Thus

Journ.
P. 61.

one *wild Enthusiastic Teacher* ventures to preach, and another *praiseth his Saying*. And in the next Edition of the "*Benefits and Necessity of Alterations in the Liturgy*," according to *this Doctrine*, a new Prayer should be inserted, "that God would be pleased to withdraw his Spiritual Comforts and *Grace*;" or at least this *Amendment* offered, "wherever in the *Common Prayer* the Words occur, 'Take not thy *Holy Spirit* from us, the Word not should be left out.

But 'tis to be hoped some *better Effects* follow. For, it seems, through such *painful Lustrations and purgative Fires*, our *Methodists* arrive at *Perfection, Visions of God and Angels, Ingulphments into the Deity, Union with God, yea, and being God*. That Mr. *Wesley* must mean such a *Perfection* as implieth *absolute Freedom from Sin, and inward Corruption*, such as was in *Christ*, appears by his earnest *Dispute* with the *Moravians*, and contending, that, in *this Respect*, 'the *Servant may be as his Master*.' Hence, saith "the *Woman in a high Fever*, I am very ill, — but I am very well: — For I am *united to Jesus*. — My Beloved hath cleansed me *from all Sin*: — I am washed, I am cleansed. — The *Enemy* may come; but he *hath no Part in me*." — Hence, says a *Moravian*, "I am as closely *united to Christ*, as my Arm is
to

Wesley
4 Journ.
p. 83.

Ibid.
p. 48.

to my Body.”—Hence, in the Account of the two *Hitchens’s*, after their Horrors, Roarings, Infidelities, Despairs, &c. one of them “ sees *Thousands, and ten Thousands of Angels, and Jesus Christ himself; — I am sanctified, I am whiter than Snow. — Why, I am all God.*” — The other Brother, in a malignant Fever, says, “ I see the *Gates of Heaven* stand open, and *Jesus* with open Arms to receive me; — Open the *Heavens*, O my God, and come down into my Soul. Come *Father, Son, and Holy Ghost, and plunge me into God, &c.*”

Thus are they *deified*, like *Hercules*, who by putting on a *poisoned Garment* was drove into *Madness*, erected a *Funeral Fire* for himself, threw himself into the *Flames*, and thence was ranked among the *Divinities*. Of him *Seneca* saith,

*Sollicita tanti pretia natales habent,
Semperque magno constitit, nasci Deum.*

“ *Alexander the Great* must needs con- Lucian. Column. Cap. 17.
secrate his favourite *Hephestion*; and erect
Altars to him as a *God*. Some *Flatterers*
testified, that *Hephestion* appeared to them,
cured Diseases, and delivered *Oracles*. *Alexander*
was wonderfully pleased, as being
not only the *Son of a God* himself, but
able to *make Gods*.” Such may be the
Boastings of a *Methodist Teacher*.

Of this Nature was the Doctrine of the later Platonists, some of the subtlest Enemies that Christianity ever had. They taught, "that by certain Purgations Men may exchange Humanity for Divinity; — may see the Spirit descending and insinuating itself; may see a Light like Fire, at the Coming or Departure of the God. This Illumination it is, which banisheth all human Motion, Operation, and Senses; and makes Men speak in a senseless and raving Manner." And, in the Words of Brocklesby, "The Soul becometh her own Henotety, or Unity; and being thus one, like the First Unity, she gaineth the Sight of the First Unity; and is united therewith, conjoining as it were Centre with Centre; and being one with God is God, saith Plotinus. En. 6. L. 9. C. 8, 9, 10."

If we come to the Heretics in the Primitive Church, Irenæus says, "They talk much of Perfection; — Glory of having Christ for their Master, — and that they have the same Souls, by Circulation, with Jesus, are like him, and sometimes even better."

More of these Wildnesses might be produced from the Ancient Heretics: but I pass to the like Fanatical Rants among the Papists. M. Casaubon affords such an Instance in "Sister Catharine of Jesus; who used to fall into Fits of Tremblings, casting

Jamblic.
Myster.
Sect. 3.
C. 6, 7, 8,
9.

P. 79.

I. b. II.
Cap. 57.

Enthuf.
P. 161.

casting herself on the *Ground*, enjoying the *Presence of God visibly*. She often *saw*, and in some Degree *suffered*, through *Frights*, the *Pains of Hell*: At other Times she verily thought herself in *Heaven*. *Christ* even drew her *Soul* into his, marked her with a *Mark*, and always abode with her. Though she was indeed for the most Part *deprived of her Understanding*. And this *Soul of Christ* drew her into an *Operation of the Holy Trinity, &c.*" — *St. Catharine of Sienna*, (who was troubled with so many *Distempers and Devils*, but could expel them from others) received such a *Blessing*. "For one Day *Christ* ^{Ribaden.} coming to her opened her *left Side*, and ^{April 30.} took out her *Heart*, and carried it away. But a few Days afterwards he brought his own *ruddy Heart*, and put it into her *left Side*, saying, 'My *Daughter Catherine*, thou hast *my Heart* instead of thy own;' and then he *closed up* her *Side* again. And that it might be known, that this was *not pure Imagination*, there remained ever after a *Scar* in her *Side*." — *Revenius, Archbishop of Philippe*, writeth concerning some *Nuns*, (as few have his Book, *Bayle* may be consulted in the Article *Revenius*) that "they take a *Pride* in pretending to wonderful Performances; — talk of nothing less than their *Union with God*, which is only a *Union with their own Spirit*, if not with
a *worse*."

a worse. They boast of mystical Transubstantiations, Concentrations of Heart, Annihilation, — Marriage with the Deity, — Spiritual Intoxications; — Super-essential Unions, the Gulph of Annihilation; — an absorbent *Enthusiasm*; Oblivion of all Things, inducing an *Abyssal Identification with God, Deific Confrication*; Spiritual Impudence, misanthropical Aspirations, the Joys of Darkness and obscure Night, &c. These, and the like enormous Words, and this unintelligible Jargon, is frequently repeated in the new School of Piety, by their own chosen Masters, and curious She-Disciples, so as to be felt in their inward Parts." — Almost the whole of *Quietism*, and *mystic Divinity*, consisteth in passing through *Combats with Devils, Purgations, Pains like Hell, Dryness of Soul, Privations of Grace, Despair and Damnation*, — hereby they attain *Perfection, Transformation*, a Being swallowed up in God, *personal Deification, so as not to know or distinguish themselves from God himself.*" This Language may serve as a Counterpart to *Methodism*, especially when a little tinctured with *Moravianism*.

Arrived to this Degree of *Perfection*, they save themselves a deal of Trouble as to the Matter of *good Works*, which the *Methodists* so egregiously undervalue, and every true *Moravian* so heartily condemneth.

These

These latter, according to their *own Rule*, may easily and certainly be in a safe Way to *Salvation*, for “ the only Way to be *saved* is to avoid good Works.” For ’tis ^{Wesley} ^{4 Journ.} ^{P. 68.} the Business of the latter to steal away *Mr. Wesley’s half-instructed Disciples*, and to *perfect* what he had begun. *Hinc illæ lachrymæ*. — Hence, says he, “ I went to ^{5 Journ.} ^{P. 49, 50.} *H—T—r*, a young Man, who did once *run well*, but now says, ‘ he saw the *Devil* in the Corner of every *Church*, and in the Face of every one who had been there.— And if you go to *Church and Sacrament*, you will be *damned*.” Into these *Spiritual Wickednesses* the *Methodists* have ran greedily in Crowds: Not a little, I suppose, enlightened by their admired *Bourignon*; who “ thus answers the *Question*, whether the *Perfect* and *Regenerated* ^{Light.} ^{Part III.} ^{Letter 30.} ought to use the *Sacraments*, or not: ‘ No. For he that is truly *born again* possesseth all the *Sacraments in himself*, and needs not to seek them *out of himself*. He is returned to the *State of Innocence*, wherein *Adam* lived before his *Sin*. — The *Devil* has invented the frequenting the *Sacraments*.” And such a *Perfectionist* was *St. Bridget*, whom (in the very Words of *Ribadeneira*) “ *God* commanded to go to *Rome*, where, by Means of *Indulgences*, as by a *shorter Cut*, it was *more easy to get to Heaven*.” For “ the final
Issue

Issue is the main Thing." And the *Methodists* have been so well tutor'd, that after all their *Fanatical Pranks*, "they are as sure their Sins are forgiven, as they can be of the Shining of the *Sun*: — they are as sure of *Heaven*, as if they were already there." To *Heaven* they must, and will go? And what less can be expected than taking it by *Violence*, after such *presumptuous Demands upon God*; as a Test of their *Humility*? Thus insolently humble speaks Mr. *Whitefield*, "I here demand thy Aid." — What signifieth being a Sinner? "Christ is bound to pay the Debt." And Mr. *Wesley's Mother* claims her *Mansion in the Skies*." And yet, one may be as sure, as they can be to the contrary, that "God be merciful to me a Sinner," would become the very best of them, when they are leaving this World.

If such *Proofs of Salvation* may be depended on, and *Heaven* to be thus insured; If there be no *Mistake* or *Delusion* in the Case; and their own *Word* be a *sufficient Security*; — I see no Reason why other *similar Accounts* may not deserve to be credited. — Let the *Pagan Magician, Apollonius*, stand forth. "When he entered a certain *Temple*, he heard a Voice of singing in these Words, 'Come, come up into *Heaven*; come.'" — Let the *Indian Tamuli* be heard, "teaching that the best of them pass

Philostr.
Olear.
p. 464.

Missio.
Evangel.
p. 67.

pass into *Paradise*; but through *Rivers of Fire, Darkness, Milk and Water*.—Though sometimes they have a *more expeditious Way*; if any one attends once or twice to some *peculiar Doctrine of the Priest*; or if, before his *Death*, he thrice take hold of a *Cow's Tail*, according to a *religious Rite*; immediately his *Sins are forgiven*, and he is *carried up to Heaven*." — Let the *Faith of the Mohammedans* be true; "among whom are many *Vagabond Pretenders to Sanctity, counterfeiting a Stupidity*. Which Sort of Men is highly valued among them, because *Fools and Madmen*, as Persons undoubtedly *predestinated to Salvation*, are accounted *Saints* even in *this Life*."

And 'tis thought an effectual Way, if, instead of a *Shroud*, a Man can get to be buried in their *Prophet's Skirt*." — Let us

applaud *Don Quixot's Maxim*, that "all *Knights-Errant* go directly to *Heaven*." — Then what *St. Findan* heard out of *St. Blasius's Tomb* is unquestionably true;

"your *Seat* is already prepared in *Heaven*, and your *Sins* are forgiven." — Then *Salvation* is wrapped up in a *Monk's Cowle*.

'Tis but dying in *Simon Stock's Scapulary*, or *St. Francis's Rope*, and all is safe. Get but into one of their *Orders*, or their *Confraternities*; and the *Bulls* of his *Holiness* will secure your *Salvation*. "Make but a few *Visits* to *St. Francis's Chapel*;

Bu-beq.
Epist. 3.Sale's
Koran,
p. 160.Mabil.
Act. Ben.
An. Soc.
p. 381.Brev.
Francisc.
Aug. 2.

and *Christ*, who promised him to deny nothing that he asked, hath effectually forgiven all your Sins upon *Confession*." — Then the most *nasty, ridiculous, crack-brain'd, nay wicked Saints, Murtherers, Traytors and Rebels*, such as the *Saints, Francis, Dominic, Ignatius, Thomas-a-Becket, Hildebrand, &c.* are, without Doubt, in *Heaven*, because *canonized by St. Peter's Vicar*.

I particularly mention the *last*, because (to shew the World how much *Poperly is mended*) no longer ago than *September 25, 1728*, this *Hildebrand (Gregory VII.* one of the most wicked of Mankind, and most infamous even of *Popes*) was exalted into a *Saint* by *Benedict XIII.* and in a *Supplement to the Roman Breviary*, his *Festival* is ordered to be kept by all *Christians*, with a *double Office*, on *May 25*.

The Collect is, " O God, the Strength of all that trust in thee, who hast endued the *Blessed Gregory, thy Confessor and Pope*, with Virtue and Constancy to defend the *Liberty of the Church*; grant to us, that by his *Example and Intercession*, we may overcome valiantly all that opposeth us." And to point out in what *Particular* his Zeal is to be *imitated*, the *Lessons* for the Day tell us. " No *Pope*, since the *Apostle's Days*, *did, or suffered* more for the *Church*, or fought more desperately for it.

Against

Against the impious Attempts of the *Emperour Henry* (the *Fourth*) he stood an *intrepid Champion*, and *deprived him of the Communion of the Faithful*, and of his *Dominions*; and *absolved all his Subjects from their Allegiance*.—While he was *celebrating Mass*, a *Dove* was seen flying down from *Heaven*, and sitting with expanded Wings on his right Shoulder, as a *Proof* that he was guided by the *Inspiration of the Holy Ghost*.—At length this *true Saint* went to *Heaven*, &c.” — “By Order of our most Holy Father *Benedict. XIII. Lord of the City, and the World. (Urbis & Orbis.)* Signed, *N. Cardinal Coscia*.” The whole *Service* is reprinted in *Verpoortennii Fasciculo Dissertationum. Coburg. 1739.*

Such *Saints* as these may however be in *Danger of going down Stairs into Heaven*; as *Juvenal* smartly says of the *Consecration of Claudius*,

—*Tremulumque caput descendere jussit
Ad Cælum.*—

Sat. 6.
Vers. 621.

Descends into the Skies his trembling Head.

Seneca writeth, in his *Apocolocyntosis*, or *Apotheosis of a Pumpkin*,) “that this *Pumpkin Claudius* had during his *Life* a *Temple in Britannia*; and that he died in *grievous Torture*, while he was *bearing a Comedy*. In *Virtue of his Consecration* he

went indeed *up to Heaven*; but the *Celestial Council* not bearing, that such Persons should be *made Gods by low Mortals*, instantly decreed, that he should *leave Heaven within thirty Days*. Accordingly he was packed away, and hurried down to the *Infernal Regions*."

Both *Baleus* and *Platina*, in their *Lives of Boniface VIII*. tell us, " that he *uncanonized St. Herman of Ferrara*, and ordered his *Bones* to be dug up, and burned, after he had been *venerated for a Saint* for twenty Years."

But who will venture to apply this to the *Methodists*? Their *Teachers* indeed have been very free and generous in the *Disposal of Heaven*. They can presently restore their Followers to *Paradise*, or send them to *Heaven*; nay, can place them there in what *Degree of Glory* they please, and make " *Mr. Seward's Sisters shine with a refulgent Splendor, above the rest of the Heavenly Host*." They can make " *Our Dear Lord come and perfume their Graves*; can make *Angels* come, and carry them up to *Heaven*; can even *plunge them into the Trinity*, and make them *all God*."

Seward
Journ.
p. 80.

And what then? What *marvel* this? Do not *Papists* the same? The *Pope* by *Canonization* stocketh *Heaven* with as many *Inhabitants* as he will; though they have been *Madmen, Rogues, and Assassins*. —

He

He assigneth to each what *particular Mansion* he judgeth proper, as we find in their *Canon Law*; and its *Glosses*. — He hath a Sexti Decret. Lib. III. Tit. 22. Power superior to *all created Beings*, hath a *Pontifical Omnipotence*, and *commands Angels*. And *P. Clement VI.* actually exerted this Authority in his *Bull*, in Favour of *Pilgrims*, “*we peremptorily command the Angels of Paradise to introduce their Souls into Paradise, absolutely freed from Purgatory.*” — And if any one of these *Pilgrims*, upon his Return home, should by the Instigation of the *Devil* commit any Sin; it is our *Will and Pleasure*, that the *Punishment of Hell shall not in any wise be inflicted on him*; — unless on Account of other Sins, which he shall commit afterwards.” — Out of mere *Shame*, the *Papists* were very diligent in *burning*, or *secreting* this *Bull*, and thinking they had effectually done it, began to deny that there was ever such a *Bull*; or at least that had the Sanction of the *Pope's Seal*. But *Wesselus of Groningen*, *Chancellor Gerson*, *Corn. Agrippa*, &c. affirm, that *Copies* are now to be seen, with the *Pope's Seal annexed*, in the *Archives at Vienna, Limoges, and Poiitiers*. And luckily *Johan. Hoornbeek*, found a *Copy* of it in the *Publick Library at Utrecht*, which he published with *Observations*. See at the End of his *Bullæ P. Urbani VIII.*

Why

Why the Pope should have a *Reserve*, as to Sins to be committed *afterwards*, is not without *Reason*. For *Indulgences must be purchased again and again*. And hence may be collected, why Mr. *Wesley* talks so much of the *Methodist's* having "Assurance of *Pardon*, and *Salvation for the present*." It is fit they should be brought to *Confession, toties quoties*, and make their *Offerings*. — It stands in so many Words in their *Canon Law*, that "God assumed *St. Peter into Partnership with the Undivided Unity*." And, as 'tis confidently asserted, that the *Pope* succeeds *St. Peter* in *all his Power and Privileges*; how can he be denied the *same Honour*? — "His Power too of *canonizing* others is not only unquestionable, but a Point, in which he is certainly *infallible*, and cannot be *mistaken*."

Sexti
Decret.
Lib. I.
Tit. 6.

Casal. de
Ritib.
Cap. 71.

These are high Claims to great Things. And yet one may be tempted, with Regard to such *Canonizers* and *God-makers*, to join Issue with *Agésilus*, in *Plutarch*; "The *Thasians* had determined to make him a *God*, and erect *Temples to his Divinity*; and sending *Ambassadors* to acquaint him with it; he asked them, whether *their City could make Gods of Men*? They replying, that it *could*. Go then, saith he, make *yourselves* such, and then
I shall

Ed. Paris.
Vol. II.
p. 210.

I shall believe that you can *make a God of me also.*"

§. 49. But to return from this *impertinent Digression*:—I proceed to consider, in the last Place, the famous *Methodist-Doctrine* concerning *Regeneration*, or the *New Birth*. Whereby they do not mean *Regeneration by Baptism*; but something *distinct* and *opposite*. The *Scriptures* indeed may talk of a *second and spiritual Birth by Baptism*, of the *Washing, or Laver, of Regeneration*; but what avails that, if they take upon them profanely (as Mr. *Whitefield* does in express Words) to call "*Baptismal Regeneration, the Diana of the present Age?*" — Or, as Mr. *Wesley* more gently speaks, "if the *Washing of the Holy Ghost*, which was given in *Baptism*,^{2 Journ. P. 24.} be *sinned away?* — Or, what if after all our best Endeavours, *Baptismal Regeneration be ineffectual?* For, says he, "though^{3 Journ. P. 23.} I have used *all the Means* for twenty Years, I am not a *Christian*. Verily, verily, I say unto you, *I must be born again.*" And he calls those "*Blind Leaders of the Blind*, who speak of the *New Birth*, as if it were *no more than Baptism.*"^{P. 82.}

Therefore, *another* greater and better *New Birth* must be superadded to supply the *Defect*. And yet one would think the *former sufficient* for all Purposes of a *Christian*;

Ephes. 5.
26. *tian*; supposing only that *St. Paul* speaks *Truth*; “*Christ* sanctified and cleansed the Church with the *washing of Water*; — that he might present it to himself a *Glorious Church*, not having *Spot*, or *Wrinkle*, or any such Thing.” —

Wesley
3 Journ.
p. 24. But I am again forgetting myself, and *Title-Page*, which mentioned not *Confutation*, but only *Comparison*. To this then let us proceed. This *Mystical Regeneration* is, it seems, *two-fold*, a *Lesser*, and a *Greater*. “Born again in the *Higher Sense* of the Word, into a *thorough*, inward Change, by the *Love of God* shed abroad in the *Heart*. Born again in the *Lower Sense* is receiving *Remission of Sins*.” —
Whitf.
3 Journ.
p. 81. —*Mr. Whitefield* makes *Conversion* to be the *same Thing with the New Birth*. And *Count Zinzendorf* says, “*Justification* is the same as being *born of God*. When a Man is *begotten of God*, his *Fear*, and *Sorrow*, and *Sense of the Wrath of God*, are the *Pangs of the New Birth*.” —
Wesley
2 Journ.
p. 39. —*Mr. Brainerd* says of “the *Indian Conjurer*, one of those whom they call *Powwows*, that after his *Conversion*, in all *Respects*, he bears the *Marks of one created a-new in Christ Jesus*.” — “One receives a full clear *Sense of Pardon*, with *Power to sin no more*.”

Wesley
3 Journ.
p. They must not, however, as yet wrap themselves up in *Security*. For *Mr. Wesley* writes, “many go through the *Wilderness-*
4 Journ.
p. 30. *ness-*

ness-State of *Doubts and Fears, and strong Temptations*, after they have received *Remission of Sins*. — After a clear *Assurance*^{4 Journ. P. 51.} that *God* hath forgiven their Sins, — they are not to think themselves any Thing even after this, till thoroughly *renewed after the Image of God*." — Of this he himself is an *experimental Witness*. " I continued to seek it (*saving Faith*) with strange Indifference, Dulness and Coldness, and unusually frequent Relapses into Sin, till *Wednesday, May 24, (1738)* and then *Assurance* was given me, that he had taken away *my Sins, even mine*." — But immediately after this *New Birth*, he owneth, "*Satan's Suggestions* that he had *no Faith*,^{P. 30-33.} — was much buffeted with *Temptations*, and a Charge of not having a more *sensible Change*." — I answered, (says *Mr. Wesley*) *I sin not to Day*; and *Jesus* my Master has forbid me to *take Thought for the Morrow*." Accordingly *to-morrow*, " he hath *manifold Temptations*, — but comes off *more than Conqueror*; — has Freedom from Sin; not one unholy Desire." — Yet two Days afterwards, says, "*I grieved the Spirit of God, and God hid his Face*: — Again assaulted; — had more Comfort, — on which I began to *presume*; — then thrown into *Perplexity*, whether I had *any Faith* at all." — And long after this, " I was much in *Doubt*, whether *God*^{3 Journ. P. 60.} would

would not lay me aside." — "*Margaret H—* (O how fallen since then!) witnessed this good *Confession*, that the *Lamb of God had taken away her Sins.*" — At the same time the Love of God so overflowed her Soul, that she could not speak, or move." Here observe, this Woman was born again both in the *Lower and Higher Sense*, and yet since grievously fallen. Again; "A young Man, who had once known the *Peace of God*, but had sinned it away, had a *fresh and clear Manifestation of the Love of God.*" And in general, if after the New Birth, they fall (as we have seen) into such *Terrors, Despondencies, Spiritual Desertions*, so often *Sin*, and rise again, &c. --- I don't see but their *Regeneration* may be often repeated, again and again, to an indefinite Term, and that a Man may keep a *Birth-Day* every Day of his Life; and every Day experience the *Throws and Pangs of Child-bearing*. [Hereby we may be satisfied, that the invented *Peculiarity of their wonderful New Birth*, is, properly speaking, nothing but the *renewing of the Spirit of our Minds* after Sin, or a being renewed again to *Repentance*; --- renewed in *Righteousness and true Holiness*, after the Image of him that created us, &c.]

In order to attain this *New Birth*, in the *lower or higher Sense*, they are to undergo

dergo the Torments and Agonies of a *Woman in Travail*. For, "It is in the *Spiritual*, as in the *Natural Life*; some feel more, others less, but all experience some *Pangs and Travels*, e'er *Christ is formed in them*." — "As my *Mother* bore me with great *Pain*, so did I feel great *Pain* in my *Soul*, in being *born of God*. I thought the *Pains of Hell* were upon me, and that my *Soul* was taking leave of my *Body*. Was in this violent *Agony* for about four *Hours*, then began to *feel I was born of God*." Whitf.
Wesley
3 Journ.
P. 18.

Nothing less than feeling, as it were the *Agonies of Death*, the *Pains of Hell*, and thinking they are *in Hell*, will serve. "Devils are dragging them to *Hell*, their *Bodies* almost torn asunder: — They are seized with the *Spirit of Fear*, *Horror*, and *Despair*: — One in the *Pains of Hell* is *justified*, and the *Love of God* shed abroad in her *Heart*: — Another, in *Despair*, hath the same: — Another sinking down even as *dead*, hath her *Sins* taken away. — One in a *Fever* feels great *Terrors*; fears lest he should *drop into Hell*: — Another overwhelmed with a *horrible Dread*, expecting nothing but to be *swallowed up* in a *Moment*." — In general, as *Mr. Wesley* speaks, "The being in *Orco*, (*i. e.* in *Hell*) as they phrase it, is thought an *indispensible Preparative* for being a *Christian*." Pag. 19.
P. 40, 42,
46.
4 Journ.
P. 76.
2 Journ.
P. 66.
1 Journ.
P. 66.

The same Accounts we have in *Braider*; “one *Indian* felt that it was a *gone Case* with him, and thought he must sink down to *Hell*;—but is soon another *Man*, created a-new in *Christ Jesus*.—A *Conjurer*, and *Murthurer*, giving out that he was some *Great one*,—thinks *God* will send him into *Hell*, is just dropping into it, he should be *dammèd*.”

Hence *Mr. Wesley* describeth the several *Cryings out*, *Roarings*, *Yellings*, *Convulsions*, *Contorsions*, with the *unutterable Agonies of Mind and Body*,—by such Expressions, as “groaning for *Deliverance*, calling to *God*, as out of the *Belly of Hell*; as in their *Pains and Pangs*, &c. and if they have a *sharp and long Labour*, then they are in strong *Pain* for some *Days*, as yet *not delivered* at all; *the Children* are come to the *Birth*, but there is not *Strength* to bring forth.”—The same is evidently supposed by *Mr. Whitefield*, in his Letter from *Mr. Wesley*, “A *Woman* seized with little less than the *Agonies of Death*;—five *Days* she *travailed and groaned*, then in a *Moment* was full of *Love and Joy*.”—Her *Friends* have accounted her *mad* for these three *Years*.”—*Mr. Seward* undergoing great inward *Agonies* and *Tortures*, like those of *St. Paul*, a poor travelling *Woman*, who sold *Straw-Toys* (as a *Midwife*) comes and instructs him in the *Nature*

Whitf.
3 Journ.
P. 43.

P. 81.

ture of the *New Birth*." — " One having ^{7 Journ.} dropt down as if shot with a *Gun*; upon ^{P. 12.} his rising, I had half an Hour's Conversation with him on the *Nature of the New Birth*."

This Kind of *Regeneration* we must acknowledge with Mr. *Wesley*, to be " something more than that of *Baptism*:" To which I shall soon find a *proper Parallel* throughout. But first shall mention a few *Comparisons as to Hell felt in the New Birth*.

Plutarch says in general, that " a hor-^{Vol. II.}rible and rigid Trembling and Quaking is ^{P. 948.} called *Τατραγίζεω*, being in *Hell*, or acting *Hell*." — *Bartolus* says, that *Ignatius* felt the *Throes of Regeneration to be as bad as Hell*, and that the *Devils* could not invent a *worse Torture*." — " *St. Teresa's* Spiritual ^{Life.} ^{Vol. I.} ^{p. 231.} *Regeneration* was thus; " Our *Lord* placeth her in *Hell* to see the *Torments* prepared for her there.—The *Entrance* is like a *low, narrow, dark Furnace*: — At the *End of the Passage* is a certain hollow *Place*, like a *Press in a Wall*, into which she *saw* herself crowded extremely *close*. — But as to the *feeling Part*, 'tis a *Thing*, that can neither be related, or understood. She felt a *Fire* in her *Soul*. All the most insupportable *Pains* she had endured, tho' caused by the *Devil*, are nothing of what I felt there, *pressing, agonizing, stifling, desperate and torturing Discontent and Disgust*.

guft.—To fay 'tis an *Eradication*, or *rending of the Soul*, is to fay *little*: The *Soul* *tears* itself in Pieces;—by an *interior Fire and Despair*, burned, and cut in *Piece-meal* all at once." And a little farther, "She is *again reduced to the same State*, for some particular Sins." — And still after this, "She loofeth all the *Consolations of God*; — all *Virtues*, even *Faith* itself, are suspended, &c. the *Devil* bringing her to fuch *Heavinefs and Darknefs*, as cannot be *exprefsed*, much lefs *exaggerated*. — The *Lord* tells her, it was from the *Devil*."

Vol. II.
P. 31.

In this *Comparison*, (befides the *general Similitude* with the *Methodiftical New Birth*) may be observed, the *Refemblance* with poor *Mr. Whitefield*, whom the *Devil* *fhut up in his Clofet*, and *locked up in Iron Armour*: — The *Devils* being the *Caufe of the Pangs* in the *New Birth*; — and the *Necelfity* of its being feveral *Times repeated*.

Page 65.

And farther on, *Teresa* fays, "that the *Religious* under her *Inftitution* every *Month* give their *Superior* an *Account* of their *Spirit*; wherein, with great *Fidelity*, they discover all the *Turnings and Windings* of their *Souls* to *him*, who hereby exactly *underftands*, and *weighs* their *Improvements*." Which perfectly agreeeth with *Mr. Wesley's Preparatory Ceremony of Confeflion*

cession to himself; “ I spent the Remainder of this, and the following Week, in *examining* those of the *Society*; speaking *severally* to each, that I might *more perfectly know the State of their Souls to Godward.*”

This is the *identical Man*, who had the Assurance solemnly to declare, “ *what We* Plain Ac- *practise is, the Confession of several Persons* count, *conjointly, not to a Priest, but to each other.*” P. 18.

Not that *bare Confession*, even to Mr. Wesley, will be a *sufficient Preparation* for the *New Birth*:—*Penancies* are to be undergone; divers *Purgations and Lustrations* of a *cruel Kind* are to be their Portion (not the *Satisfaction of Christ*) before their being born again; and these as an *Equivalent to Purgatory*, and necessary for the *Expiation for Sin*.—I adjourn this Point for a Minute, because I must not omit *Madam Bourignon*, whose *Institutions* having thrown a Man into a *dangerous Distemper*, filling him with Sorrow, Sadness and Sighing, &c. She tells his Wife, “ that her Doctrine is a *Milk*, [tho’ *very sour*] that *begetteth Virgins*; the Man’s Sorrow good and wholesome,—a *Blessing* designed to *purge* his Soul, to bring him to *Perfection*, to *unite him to God*:—That these wholesome *Pains and Sighs* are the *Tbroes of the Spiritual Birth*, and that Children, Natural or Spiritual, *cannot be born again without Pain to the Flesh*. Wherefore, I esteem

esteem your *Husband happy for his Child-bearing Pains.*" Light risen in Darkness, Part IV. Lett. 22.

These *Signs* of the *New Birth* were much the same, when *Quakerism* had got Footing in the *Nation*. And that *Popery* set it on Foot, and furnished it too with *Stilts*, Mr. *Wesley* must have heard. In

Chap. 86. Or see Glanvill on Witchcraft, Relat. 6. Ed. 1726. *Turner's History of Providences*, "Doctor *Templar* relateth the Case of *Robert Churchman*, who was leaving the *Church of England*, and embracing *Quakerism*; his Wife being farther gone, and a *Principle wrought in her*. But the Man a little hesitating, was told by a *Quaker*, that he should see a *Sign*. Within a few Nights there was a violent *Storm* over his Room, and a *Voice* within him said, *sing Praises, sing Praises*; thou shalt see the *Glories of the New Jerusalem*; and a *glimmering Light* appeared all over the Room. The *Voice* then commanded him to get out of his Bed *naked*, to go so to some *Relations*, and threaten them with *Fire and Brimstone*, like that on *Sodom and Gomorrah*, if they did not obey. He went *naked*, performed his Message, and returned Home, where he stood *naked* three or four Hours; the *Spirit* within him, in an *unusual Manner*; sometimes forcing him to *sing*, sometimes to *bark* like a Dog.—The Spirit too bad him *kill* his obstinate *Brother and Sister*. And made

made him utter with great Readiness many Places in *Scripture*, of which he knew nothing before. The Drift was to persuade him to *Quakerism*, of which *Sett* it named many. In about three or four Hours the Man came to himself, and gave a perfect Account of all that had befallen him. Some Nights afterwards the same Trouble was renewed. His Wife was tortured with extraordinary Pains; and the Children complained, that their Mouths were stopped as with Wool. Upon Dr. Templar's Continuance with him, and by Prayer, he was perfectly free from all Molestation; and he, by the Doctor's Advice, kept close to the Public Service of God, and had nothing to do with the Quakers, or their Writings. But the Quaker gave out, "that the Power of God would come upon him again." And accordingly on the Tenth of the Month, his Troubles returned. The Voice said many Things, and quoted *Scripture* to bring him from the Church to *Quakerism*; and said, "it would strive with him, as the Angel did with Jacob, until the Breaking of the Day: At which Time it left him. When the Spirit came again, he was peremptory in resisting it, and said it was a Spirit of Delusion. Upon which the Spirit denounced a Curse and Damnation upon him; and so left him with a very great Heat in his Body.

After this being comforted, and considering what had happened, A *Voice within him spake*, and said, “ that the *Spirit*, which was *before* upon him, was a *Spirit of Delusion*, but now the *true Spirit of God* was come into him.” It acquainted him, that the *Doctrine of the Trinity* was true, and that *God* had an *Elect People*, &c. the *Truth of which the Minister of the Town* would instruct him in.—A few Days after, the *Spirit* came upon him in the *Field*, and pressed him to believe, that he was acted upon by the *good Spirit*; of which, however, he much *doubted*. — One Night it told him, “ if he would not believe without a *Sign*, he should have *what Sign* he would? Upon that *Robert Churchman* desired, that if it was a *good Spirit*, the *Wire-Candlestick*, which stood upon the *Cupboard*, might be turned into *Brass*; which the *Spirit* said he would do. Presently there was an *un savory Smell* in the *Room*, but nothing was done towards *fulfilling the Promise*. On the *Lord's-Day* following, it came upon him in *Church*: When the *Chapters* were read, he turned to them in his *Bible*, but was not *able to read*. When the *Psalms* were sung, he could not *pronounce a Syllable*. The next Day his *Speech* was wholly taken from him. “ As we were *praying*, (says *Dr. Templar*) he was *thrown out of his Bed*,

Bed, and called to me, with great *Vehe-*
mence, to *bold my Tongue*. When *Prayer*
 was done, his *Tongue* was *bound* as be-
 fore, till at last he broke out into these
 Words, “ *Thine is the Kingdom,*” which
 he repeated above a hundred *Times*.
 Sometimes he was forced into an *extreme*
Laughter; sometimes into *Singing*; his
 Hands *beating his Breast*, with unusual
Heavings in his Body. The *Distemper*
 continued ’till towards the *Morning* of the
 next *Day*; when the *Voice*, signifying that
 it would leave him, bad him *get upon*
his Knees, in order to that *End*. He did
 so, and presently he had a perfect *Com-*
mand of himself; and gave a sober *Ac-*
count of all that passed, having a *distinct*
Remembrance of what the *Spirit* forced
 him to do. — But soon after the *Spirit*
raged again after its former *Manner*; but
 he was by *Prayer* intirely released. This
 prevailed upon *him*, his *Family*, and *many*
others, to disclaim *Quakerism*, and attend
 the *Parochial Church*. You may be con-
 fident of the *Truth* of what is here re-
 lated by *J. T.*—Immediately follows, in
Turner, the Case of one *John Gilpin*. He
 was much taken with the *new Doctrine* of
Quakerism; and being directed to hearken
 to the *Voice within him*, one *Day* as he was
 walking in his *Chamber*, he began to *quake*
 extremely, could not *stand*, but fell upon

his *Bed*, where he *cried* and *howled* in a terrible and hideous Manner, (as others of them used to do) which he looked upon as the *Pains of the New Birth*; by Degrees he *ceased from howling*, and rejoiced, that now he could witness against the *Ministers of England, as False Propbets and Priests of Baal*. After this he has divers painful, unseen Strokes,—hears *Voices*, — discerns something enter into his *Body*, which *Satan* suggested to be the *Spirit of God like a Dove*.—He is in great *Rapture*, as apprehending his *Spiritual Marriage and Union with Christ*; and heard the *Voice* saying, “*Christ in God, and God in Christ, and Christ in thee*.” Which Words he was compelled to *sing in a strange Manner*; as also divers Passages of *Scripture*; then the *Devil* raised him up, and bid him be *humble*; then brought him on his *Knees* again.—Then, carried about the *Town*, he proclaimed, “*I am the Way, the Truth, and the Life*.” Once being cast upon his Back on the *Ground*, the *Voice* said, “*Thou shalt have two Angels to keep thee*;” and immediately *two Swallows* came down the *Chimney*. After this he goes roaring about the *Streets*; his Hand is forced to take up a *Knife*, and put it to his *Throat*, the *Voice* saying, “*Open a Hole there, and I will give thee Eternal Life*.” But persuaded by his *Wife* to go
to

to *Bed*, in the *Morning* he roared out, " *Now the Devil is gone out of me:*" At which Instant there was heard a great *Thunder*. — The *Devil* came again and said, " that it was *Satan* that had *possessed* him hitherto, but now *Christ* was come, and had *cast out Satan*; and that what he had *done* before in his *Cloaths* in *Obedience* to *Satan*, he must *undo in his Shirt* in *Obedience* to *Christ*." Whereupon he goes out into the *Streets in his Shirt*, and, in *Obedience* to the *Devil's* *Command*, is carried by *four Women* into his *Bed*. Then he *feels in his Belly the Living Water of the Spirit*, flowing up and down, and two *Angels* wait upon him in the *Shape of Butterflies*. After this, suspecting that he was *acted by Satan*, he cries out, " *Lord, what wilt thou have me to do?*" The *Devil* answered, ' *Tis now too late; Sentence is already passed against thee.*' Hereupon he lay down in *Despair*; but presently the *Devil* told him, " that it was a *white Devil* that had *deluded* him this second *Time*, but that now *Christ* was come *indeed*, and would *cast him out.*" He then thought the *Devil* was *ejected*; but then all his *Members* fell on working, as if the *Pangs of Death* were upon him; the *Voice* telling him, " that *they were the Pangs of the New Birth, and Christ was new-formed in him.*" And the *Devil* told him, " that
now

now he should work *Wonders, and cast out Devils in Christ's Name.*" The Man thinking it all a *Satanical Delusion*, he fell into a horrid Fear, and the *Devil* told him, " that all this while he had been *serviug him*; and that it was *too late to repent*. Hence he fell into *Despair*, and *great Terrors*. But at last *God* gave him *Repentance, and Peace in his Conscience*. Whereupon he *published a Narrative* of these Things, as a *Caution* to others;—attested under the Hand of *the Mayor of Kendal, Minister, School-master, &c.*" — There follows more of this *Satanical shocking* Kind; ' many falling into dreadful *Tremblings* in their whole Bodies and Joints, with *Rifings* and *Swellings* in their Bowels; *Shriekings, Yellings, Howlings, and Roarings*. And yet some were induced by these *Artifices* to leave the Church for *Quakerism*; being persuaded to expect the *Power to come, &c.*"

Much more I could produce from the early Accounts of *Quakerism*, concerning their *horrible Fits, knocking down* People by a *Look, or Word*, and spreading the *Contagion* instantly among Numbers;—all Marks and Proofs of the *New Birth*. But what I have here transcribed may be thought tedious; though, I hope, not *unseasonable, or impertinent*. For here we have a *strange Fanaticism* caught from
Popercy

Popery by the Quakers, and from both by the *Methodists*; who have taken a *Copy of the Picture* very exactly, and in the most minute *Lines and Features*. Some Difference there is, as to the *Methodists taking up a Delusion*, which (as far as I can judge) the *Quakers have been laying down*; — and as the *Ministers of the Church* took Occasion from such horrible Actions, Appearances, and Pretensions, to *recover the Sufferer from their Delusions*; which Mr. *Wesley* is perverting to their *Confirmation*. Whether all be not mere *Diabolical Operation, or Magical Imposture, or Juggling Artifice, or Natural Enthusiasm highly worked up by a cunning Operator, or the Effect of some unaccountable Distemper*; — and how far all, or any of these may be concerned, and where to fix their *Boundaries*; — I confess myself *unable to determine*. Though in general it is clear enough, that the *Mystery of Iniquity is working*.

But I must remember what I mentioned, concerning some other *cruel Purgations and Lustrations like Purgatory*, which the *Methodists* must undergo, as *Preparatory to the New Birth*. Hence, I suppose, the *Devonshire Farmer*, (as before related) so readily submitted to the *Discipline of forty Stripes save one*, and his *Wife* to a *Purging by Fire and Water* — Hence Mr. *Wesley* mentions “one, whom God is purifying” ^{4 Journ.}
in P. 97.

in the Fire, for beating his *Wife*, a *Methodist*, in Answer to the *Prayers* of his *Wife*." — Hence he speaks so often of a

3 Journ. *Fire burning in his Disciples*. "One
P. 95. was crying continually, *I burn, I burn, O!*
what shall I do? I have a *Fire within me*."

5 Journ. — Another says, "I felt the *very Fire of*
P. 83. *Hell*; all my *Body* was in as much *Pain*,
as if I had been in a *burning fiery Furnace*."
And hence his *Construction* of that *Text*,
"concerning the *Fiery Trial*, which is to
try us, 1 *Pet.* iv. 12. (which ignorant
Commentators expound by *Persecutions*) as
belonging to his *inward Fire*, &c.

After the same *Manner* the *Papalins*
teach. "Several *Possessed Persons*, or the
Thyræ *Devil* in them, complain of *burning at*
Dæmon. the *Presence*, or by the *Prayers* of the
P. 112,
118, 123. *Saints*; and hereby being in a *double Fire*."

De Loc. — The same *Author* says, "that the
Infest. *Devils*, who possess others, bring a *Fire*
P. 87. like that of *Hell* with them, and cause a
terrible *Burning*." — In the *Malleus Male-*
Tom. IV. *ficarum* we find these *inward Burnings* to
P. 112. be a *certain Sign of being be-devil'd*." He

Tom. III. writeth again, "that by a good *Exorcist*
P. 8, 229. one *Fire* must be driven out by another,
and the *Devil*, who lurks in his *Prey*, be
put to *Flight* by *burning Methods*, like the
Flames of Hell; and then he will go out
in the *Shape of Fire*, but leave a *Burning*
behind him."

But

But whatever Likeness these *torturing Lustrations* may carry of *Purgatory*; Mr. *Wesley* may perhaps *distinguish* (as he did with Regard to *Confession*) that *Popish Purgatory* lies on the *other Side the Grave*; *his* belongs only to *this Life*. But this Pretence must be deemed *mere Cavil*. By *antedating and forestalling the Time*, he hath *Popish Examples*; and may take Advantage of *Papal Dispensations*, which sometimes *commute the Penance*, and release Persons from the Torments of *Purgatory after Death*, upon Condition of their undergoing *equivalent Sufferings here*. One Diff. 2. Cap. 55. such Instance we had before of *Pope Clement*: Another such Grant we see in *Speculum Exemplorum*: Another in *Diarium Minimorum*, *September 12*. — Another in the *Franciscan Martyrology*, *May 14*, where “*Sister Casildis* requested, that she might enjoy in *this Life* the Punishment she was to receive in *Purgatory*. It was granted, and she was seized with a *Holy Fire*, (*Ignis Sacro*, or *St. Anthony’s Fire*) from Head to Foot, which totally consumed her.” — There may indeed be some *Danger* in making this *Exchange*; the *Sufferings here* being *certain*, the *other imaginary*.

But, even upon this *Supposition*, “the Torments inflicted on the *Methodists* will be *great Gain*; by bringing them to a State

of *Perfection*, and *unsinning Obedience*, which will be full *Proof* too of their *Pardon and Salvation*." And that this *Perfection* extendeth not barely to a *Similitude with Christ*, but an *Equality*; we may recall Mr. *Wesley's* certain "*Experiences*, of some of his Followers being as free from *inward Corruption*, and all *Remainders of Corruption*, as *Christ* himself was:" — "Pardon, with Power to *sin no more*, &c." We may observe how carefully, for Fear of a Mistake, he inserts Expressions to *this Purpose*: "Thoroughly renewed after the *Image of Christ*; — an *entire Change* from the *Image of the Devil* to the *Image of God*. — Mr. *Whitefield* too; "All experience *Pangs and Travels*, e'er *Christ* is formed in them, and brought forth in the *Measure of his Fulness*, who *filletb all in all*." Such is their *Perfection*, equal to *God's Fulness*, and so to be brought forth in *us*. And yet the same Mr. *Whitefield*, (as a *Proof* of his *Consistency* and *Impartiality*) complains elsewhere, "that some *English Friends* had thrown aside the *Use of Means*, and were disputing for *sinless Perfection*, and *universal Redemption*." This is one of his '*Home-Strokes*' upon Mr. *Wesley*, and *Adherents*.

Thus must the poor *Methodists* be plunged over Head and Ears into *Variety of Tortures beyond Expression, or Conception*;
in

4 Journ.
P. 51.
3 Journ.
p. 82.

7 Journ.
p. 26.

in *Lakes of Fire*, as bad as *Purgatory*, or *Hell*; and then they have the Favour of being told by their *Teachers*, that they are *regenerate and incorruptible*. And those who have the *strongest Fancy, the boldest Imagination and Presumption*, will soonest believe, — and be deceived. Let me see among them but a *single Instance*, that will exceed the Case of that mighty *Hero* of Antiquity, *Achilles*, “ When he was young, the old Lady, his *Mother*, dipped him in the *Stygian Lake*, as a sure Method of rendering him *invulnerable*. But, unluckily, as she held him by the *Heel*, while she was *washing* him, that *Part* remained *unsecure*; and in the *Day of Battle*, there the *Pythian God* mortally wounded him.” After all their *Lustrations*, the old *Serpent* will bite them by the *Heel*. The common *Cant of Enthusiasm*, that whatever the *Saints* do, after the *New Birth*, is *no Sin*, or that *God seeth* no Sin in the *Elect*, will scarce insure them; — Nor yet Mr. *White-* Deal.
field's modest Assurance of *Christ's Prero-* P. 46.
gative being transferred to him; “ *God* Journ.
 being pleased to shew me, that *I should* P. 86.
bruise Satan's Head :” — Nor the same Power assumed by *other Methodists*, “ of Wesley
 bruising his Head, and trampling him un- 5 Journ.
 der their Feet.” Which, however, may P. 31.
 deserve as much *Credit*, as the Story of
 “ *St. Dunstan's* holding the *Devil* by the

Vita
Gertrud.
F. 786.
Brev.
Sarum.
Feb. 22.
Jun. 20.

Nose with a Pair of red-hot Tongs;" — or,
 " St. Gertrude's hanging the Devil upon a
 Gibbet, which her Historian says, she did,
 truly, literally, and corporally:" — Or, " either
 St. Juliana's, or St. Margaret's fierce Com-
 bat with the Devil, and their taking him
 up in their Arms, and throwing him out
 upon the Dunghill."

§. 50. It were no difficult Matter to
 prosecute this Subject, of such *Phantastic*
Privileges attained by such horrible *Me-*
thods; — through *Turks, Infidels, and He-*
retics, and other wickedly Entbusiastic Sec-
taries, especially Papists; — and hereby trace
 out so many *genuine Marks of false Re-*
ligion, — but *true Imposture*.

But I promised a *proper and complete*
Parallel of our *Methodistical New Birth*.
 Which I am now to perform, — by *two*
Comparisons; the First of which shall be
 the famous *Initiation into the Mysteries*;
 that *consummate Delusion of the Heathen*
World, and which hath been called " the
 most execrably-sacred Invention of *diabo-*
lical Pravity and Fallacy."

The *later Platonists*, (who were the
 most *acute and bitter Enemies* to the
Christian Religion) in Opposition to *Bap-*
tismal Regeneration, boasted greatly of their
 own *Mystical Institutions*. *Hierocles* wri-
 teth, " 'Tis necessary for the *Purgation*
 of

of the Soul, and its *Restitution*, to be *initiated into our Mysteries*, — which bring on the *Perfection* of the whole Man. Without these *Cathartics* of the *Lucid Body*, we offend both in Body and Mind. But by *Initiation* Men are upon the *Wing* for a *Participation of Divinity*; are restored to their *Primitive State*, become *Gods*, and are no longer *Mortals*.

¹ Ἔσσεαι Ἀθάνατος Θεός, Ἀμβροτος, ἔκ' ἔτι Ἰουνητός."

“ The *initiated* are carried through *terrible Visions, Concussions of the Place, Fire, and Smoke, and Darkness, and various frightful Objects*; — through *Purgatory and Hell* conveyed into *Elysium and Heaven*.” “ This *Theurgy*, or *Sacred Work*, is the Art of *Divine Operations*, to cure *Diseases*, drive away *Dæmons*, *perfect* and *regenerate* the Soul by *magical Ceremonies*; and is introductory to *celestial Illuminations, Inspirations, Apparitions, and God-Societies*; to all sublime and venerable *Spectacles*.” — “ As in *Souls* there is a *Principle of Reduction*; they have certain *Tokens and Impressions from God*, whereby they are moved to *return*. And they have provided a *magical Fountain of Virtue* for *Souls* in the *Cavities of Hecate's left Side*; and certain *Deities*, called *Ἀμέλικται*, *Inexorable*, and not to be sweetened, &c.” — *Jamblicus* speaks of “ *Dæmons that terrify and threaten horribly, and agitate and draw*”

See Brocklesby, p. 80.

Myster. Sect. VI. Cap. 5, 6, 7.

draw Souls by *astonishing and shaking the Imagination*. But this is resolved into the Authority of the *Priest*, who, in Virtue of the *secret Mysteries*, acts not as a *Man*, but as a *God*; and therefore his *Commands* are stronger than would otherwise become him. Not that he intends to execute what he threateneth; but to shew what *Authority* he hath, by Means of his *Union with the Gods*: Which *Union* he hath procured by his Knowledge of the *secret Symbols*." — "The *Dæmons* have the Guardianship of the *Ineffable Mysteries*, which comprehend the *Disposition of the World*."

St. *Austin* relateth the Sentiment of *Porphry*, a *Platonist*, (not the famous One; he will come in afterwards) "that the Soul by certain *Theurgigal Consecrations*, which they call *Initiations*, is rendered fit and apt for the Reception of *Spirits, and Angels*, and to see the *Gods*."

De Civ.
Dei,
Lib. 10.
Cap. 9.
See also,
Cap. 8, 10.

For a particular *Example* we may call in *Julian*, the *Apostate*, once a *Lecturer in the Christian Church*, who, like the *Methodists*, set up the *New Birth* of the *Mysteries Platonic*, against that of *Baptism*; and as *Gregory Nazianzen* hath it in his *First Stelitic*, "opposed an execrable *Initiation* to the *Christian Initiation by Baptism*;—for this he descendeth into *subterranean Dens of Darknes* to consult *Dæmons*, and bring out *Prophecy*; where he is struck

struck with *Terrors*, strange *unusual Sounds*, *fiery Spectacles*, many *idle* and *formidable* Objects; and this again and again. What *Impostures* and *Delusions* were his Fate before he returned, they can tell, who are *initiated* themselves, or *initiate* others. — But he returns with a ghastly, mad Look, as *possessed by a Dæmon*. This they call *Enthusiasm*. And he was highly delighted with his *Tortures and Burnings*. — This was not the least of his *Impieties*.” — St. ^{C. Julian.} Cyril also upbraideth him on the same ^{Lib. VI.} Account, “ as a Patron of those *nocturnal and immodest Mysteries*.”

So far concerning the *Platonists*. But I have a Mind to enlarge a little, and be more particular about the *Mysteries*, for the Sake of *better Comparison*. And, for the same Reason, I would once more just run over the *principal Occurrences* in the *Progress of Methodism*. “ They set out with triflingly *superstitious Rules*, prepared for great Things, and undergoing a *Purgation*, by unreasonable *Fastings*, *Watchings*, *Mortifications*; neither *laughing*, nor *smiling*, unless compelled to it by the *Devil*; private *Confessions*, without any Manner of *Reserve*; — pass the *fiery Trial of Blasphemies, Infidelities and Atheism*; are smitten by the *Devil*, or their *Teachers*, with *Falls to the Ground*, *Heavings*, *Sweatings*, *Roarings*, *Shrieks*, *Yellings*; with

with Pains, Convulsions, Trepidations, Terrors, Madness, Despair, Combats with *Satan*; Deprivation of the *Senses*, Astonishment, Amazement and Stunning.— They have *Intervals* and *Vicissitudes* of *Light* and *Darkness*; alternate Risings and Fallings; *Spiritual Dejections* and Desertions, and again Consolations and Presumptions; ride triumphantly with *Christ* in his *Chariot*, and then move heavily when he taketh off his *Chariot-wheels*; are carried up to *Heaven*, and down again to *Hell*. As the Foundation of the *New Birth*, they feel all *possible Agonies*, Pangs and Tortures of Mind and Body; are *in Hell*, or feel all *Hell within them*. But Things begin to mend; they fall into Ecstasies, Revelations and Visions; they see and hear different Sounds and Voices, Apparitions and Spectacles of *Devils and Hell*; and these changed for *God, Angels, and Heaven*. But going down to *Hell* they conquer *Satan*, and trample him under Foot; — they are flushed with Perfection, Assurances of Pardon and Salvation; become *canonized*, are plunged *into God*, are *all God*. Hence they justly *contemn and anathematize all the Unmethodized*, as of a *mean and reprehate Way*; with their *Morality* they sink into *Hell*.”

Such is the Composition of this *New Dispensation*. And if every *Particular* be not,

not, strictly speaking, a *necessary Part* of their *New Birth*; 'tis all a *preliminary Introduction*, or a *Part of the Methodist's Progress*, — under the *Direction of illuminated and inspired Teachers*.

Would not this amaze any Person, who has any Reverence or Regard to certain *inspired Writings*, called the *Bible*? With what Face, or by what Authority, do these bold Miscreants make these *Hellish Horrors and Tortures* a *fundamental Part of the Christian Religion*? Whence the Presumption, or where taught in the *Bible*, that in order to be born again, “*all must pass through these Pangs*, and *God is compelled to desert them*, and so leave them in *Despair, Blasphemy, &c.* And that they are to be *knocked down*, and *unaccountably tormented by the Devil, or Man*? Where is it *required*, (as surely, if necessary, it would plainly and peremptorily be) that such *Infernal Seizures* are the *appointed Preparations* for a *Christian's Regeneration*? Yes, they have the *Face* even to teach *this*, and (as if every one had been such a violent *Persecutor*, and every one was to be *converted in his extraordinary Manner*) both *Mr. Wesley* and *Whitefield* have produced *St. Paul's* being struck to the *Ground*, and continuing three *Days blind*, as being in this *Manner*, and during this *Time*, in the *Pangs of the New Birth*.

R r

Whereas,

Whereas, it had been much more to their Purpose to have thought upon, “ the sacrificing of your Sons and your Daughters unto *Devils*, — *The Tabernacle of your God Moloch*, to whom *Children* were consecrated by passing through the Fire, in the Valley of *Gebenna* ;” and which *Devilish Sacrifice* was done, in order to extort *Prophecy* out of the miserable Sufferers. Whence making Children pass through the Fire, and using *Divination*, are so often joined in *Scripture*.

§. 51. But I return to the *Heathen Mysteries*, wherein the profound *Secrets of Paganism* were couched. These *Religious Ceremonies* were instituted in Honour of some of their *Gods and Goddesses*, as *Bacchus, Venus, Cybele, Hecate, Isis, &c.* The *Deities* were not so much *distinct Persons*, as passing under *different Names* ; and the *Ceremonies* were very much *alike*. But the most *remarkable*, and which in a Manner comprized, and swallowed up all the rest, were the *Eleusinian Mysteries*, sacred to *Ceres and Proserpina*. Mr. *Warburton*, in his *Divine Legation*, hath given us a large and good Account of them ; and could I have procured *Meursius de Eleusiniis*, no Particular would have been wanting.

Book II.
Sect. 4.

But

But I must pick up the best Helps I can. What gave *Birth* to the *Mysteries*, which give the *New Birth to the Initiated*, was this. “ *Pluto* having *ravished Proserpina*, (such *Actions* being common with *Heathen Deities*) carried her down to *Hell*, through a *dismal and dark Passage*, near *Syracuse*, which grew afterwards famous for many *Prodigies and Miracles*. Her *inconsolable Mother, Ceres*, strolled about all the *World* in *Quest* of her, and having *Information* that *Pluto* had got *Possession* of her, and whirled her to the *Infernal Regions*, she lighteth a *Torch* at *Mount Ætna*, (which hath burned ever since) and plungeth down to *fetch back her Daughter to Light and Life*; and so far obtains, that her *Time* should be *divided between Hell and Heaven*.”— This *Story*, with the *Incidents and Event of the Ramblings of the Goddess*, was mimicked in the *Mysteries*; and by *Scenical Machineries* represented to the *Initiated*. “ The weep-
ing Goddess in the Course of her *Rambles* sat down upon a *Stone*, called hence $\pi\acute{\epsilon}\tau\rho\alpha$
 $\text{A}\gamma\acute{\epsilon}\lambda\alpha\tau\omicron\varsigma$, the *Unlaughing Stone*. *Theseus*, one of the *Initiated*, sat down upon the same, before his *Descent into Hell*.” And upon this *Stone*, we may suppose *Mr. Wesley* was sitting, in a *melancholy Mood*, when he made that “ *Solemn Vow* never to *laugh*, or even to *smile* more.”

Tully
4 Verf.
Cap. 8.

Gale Hist.
Poetic.
p. 14.
Aristoph.
Equit.
V. 782.
Schol.

The *Mysteries* are generally allowed to have been a *cunning Device*, invented with *politick Views* by Men *supposed to be inspired*, or some *Prophetic Women*; — such as *Orpheus*, one of the *Fathers of the Mysteries*, and *Composer of Hymns* for the Use of the *Initiated*; — or the *Prophetess Sibylla*, *inspired by Apollo*, and who *swell'd, roar'd, grew mad*;

Æneid VI. And heav'd impatient of th' incumbent God.

She was *Guide to Æneas*, prescribed his *Prayers, and Night-Sacrifices of Lambs, &c. to Hecate, the Furies, Proserpina and Pluto*; she conducted him through *Horrors and Darkness to the Infernal Mansions*, and brought him *back in Triumph*.

Their *Mysteries* were divided into the *greater* and the *lesser*: In the *lesser* (after some magnificent *Promises and Expectations*) the *Votaries*, by Way of *Preparatory Ceremonies*, were injoin'd *Fastings, Night-watching, Confession to the President of the Mysteries*, with Variety of *cruciating Lustrations*. Thus qualified, they were *initiated into the greater*. For these, they underwent *more tremendous Rites*; *Representations* were made to their *Eyes and Ears*, — of *strange Visions and Spectacles*; of *Voices, Howlings of Men, Women, and Children*; — Things which caused the *most dismal Agonies of Body and Mind*;
Coldness;

Coldness, Sweats, Terrors, Consternation, Loss of Senses, or else the utmost Tortures, Despair and Madness. They were surrounded with all the *Infernal Apparatus* of *Serpents, Furies, Devils, and Hell*. — Recreated sometimes with a *little Light and Hope*; Mixtures, or Vicissitudes of Light and Darkness, of Horrors and Comforts: — At length the *Scenes are changed*; *Elysium* and *Heaven* dance before their Eyes; they see, and hear, *Gods and Goddesses*: — Then they come out *purified and perfect*; *regenerated, and born again*; exulting in a *Security of Happiness in Life*, and after *Death* of ascending to *Jupiter*. While the *Non-initiated* are to be miserable all their Days, and finally wallow in *Mud and Mire*, in Horror and Darkness, and Tortures, in *Hell*.

Such is the *Nature and Process of the Mysteries*.

The ingenious Mr. Warburton has hence taken Occasion to make *Æneas's Descent into Hell*, (as described by *Virgil*) to signify nothing else, but that *Hero's Initiation into the Mysteries*; and he hath worked up the *Comparison* into a *surprizing Likeness*. *Antient Writers*, indeed, say, That *Hercules*, when he was going down to *Hell*, to drag *Cerberus* thence, was previously admitted to the *Mysteries of Ceres*; and that several others were *initiated*, by
way

Hist. r.
Poetic.
Galer.
p. 121.
Diodor.
Rhodom.
p. 257—

way of *Expiation* of their Crimes, *before* their Descent to those gloomy Regions. But as they expressly say, That they were initiated into the *smaller Mysteries only*, the Matter may easily be reconciled, and the *Descent into Hell* afterwards may signify their becoming *Epoptæ*, or Initiation into the *grand Mysteries*; especially as the *Ceremonies* of this latter were *concealed* as much as possible, and the *Epoptæ* were under an *Oath* not to reveal the *Secret*.

I can hardly, I confess, allow the *Mysteries* to have been *originally* of such an *innocent Nature*, and with such *good Design*, as Mr. *Warburton* pleads for. But as he acknowledgeth, that “ they became in time, and by Report *very early* too, *horridly corrupt*, the Season of *Lust* and *Revenge* ; ” there needs no great Dispute. — As to the “ *double Doctrine* (the Consequence of *Initiation*) *saying one Thing when they thought another* ; the *external*, and *internal* ; a *vulgar*, and a *secret* one ; the first *openly* taught, the second confined to a *select Number* ; ” — the Consideration of this Point I leave to Mr. *Wesley*, whom we allow to be an *Adept in the double Doctrine*.

§. 52. It is not to be expected that my *bare Word* should be taken by Mr. *Wesley*,
whose

whose *own* may sometimes be *suspected*. And therefore I shall produce my *Vouchers*; as a *Justification* of my *Comparison* of the *Mysteries* with *Methodism*, and as no bad Entertainment for the *Reader*.

“ So much *Honour* was paid to those who were to be *initiated* into the *sacred Mysteries*, that it was usual to carry them thither, and accompany them, in a *Chariot*.” This was to answer the *Original* of the *Mysteries*, *Pluto’s* whirling away *Proserpina* in his *Chariot* to *Hell*; where she was to *lye-in*, and bring forth *future Gods*. Thus in the *Poet*:

—*Volucris fertur Proserpina curru.*

Rapt.
Proserp.
lib. 2.

And *Pluto* thus comforts her :

*Amissum ne crede Diem. Sunt altera nobis
Sidera : sunt orbis alii : lumenq; videbis
Purius ; Elysiunq; magis mirabere solem,
Cultoresq; Pios.—*

*Jam felix oritur Proles : jam læta Futuros
Expectat Natura Deos.*

And thus in the early *Days* of *Methodism*, we find “ the *Preacher*, and his *sweet* ^{2 Compar.} *Lambs*, riding in their *Lord’s* *Chariot*, in ^{P. 6.} his *dear Arms*; and sucking the *Breasts* of his *Consolation*, &c.”

But it may be fit to treat the *Mysteries* in a more *serious* Manner. Accord-
ingly

ingly let us see *the very Words of Antiquity.*

Those among the *Antients*, who were either *initiated* into the *Mysteries*, or *approved* of them upon *political* Accounts, speak of them in very *high Terms*. *Isocrates* saith, that “*Ceres*, after her Wanderings in quest of *Proserpina*, came to *Attica*; and for the Kindnesses she received (which none but the *Initiated* must hear) gave our *Ancestors* two excellent Gifts; *Corn*;— and the sacred *Mysteries*, whereby the *Initiated* gain better Hopes as to their *Departure* out of Life, and *Eternity* of Duration.” — *Plato* says, “that whoever is not *initiated and lustrated*, shall in the seperate State *wallow in Mire*; but the *Initiated* shall dwell with the Gods.” — A Fragment of *Pindar* (preserved by *Clem. Alexandrinus*) speaketh of the *Eleusinian Mysteries*; “Happy is the Man who hath seen the common *subterranean Mysteries*: he knoweth the *End* (or *Perfection*) of *Life*; he knoweth the *Sovereignty given of God*.” — Some of their *Poets* talk in the same Strain. “Thrice happy the Mortals, who, admitted to these *Initiations*, descend to *Hades*. For they only can *live* there; all *Evils* belong to others.” This from *Sophocles*. — The *comical Aristophanes* (though, I suppose, according to Custom, 'tis mere *Banter*) brings in *Hercules* telling *Bacchus*,

Panegy.
Ed. Steph.
p. 46.

Phæd.
Serr. Ed.
p. 69.

Ed Potter.
p. 528.

2 Plutarc.
p. 21.

Bacchus, that “ he must swim in *Dirt* Ran. and *Ordure*, where the *Profane* lie; but v. 145— afterwards should enjoy *divine Lights*, and *Myrtle-Groves*, and *Women*, and *Music*. These belong to the *Initiated*.” And soon after he introduceth a *Chorus of the Initiated* exulting, “ On us only doth the Orb of Day shine benignant; we only receive Pleasure from its Beams.”

And *Cicero*, (who well knew how to De Leg. accommodate himself to Times and Things) lib. 2. followeth the *Greeks* in the same grand cap. 14. Account; with some Exception to *nocturnal Celebrations*.

This high Opinion of the *Mysteries* was very far from being *general*, or received by *great and good* Persons. Those great Men, *Agessilaus* and *Epaminondas*, would not submit to an *Initiation*. For *Plutarch*, Plutarc. immediately after the Verses of *Sophocles* 2 vol. before cited, gives this Account: (And p. 21. the same we have more largely in the Life of *Diogenes* by *D. Laertius*.) “ The Laert. in *Athenians* asking *Diogenes* to be *initiated*, Diogen. because such had the *Precedency in a future* lib. 6. *State*; he replied, ‘ Ridiculous Thing! Segm. 39. that *Agessilaus* and *Epaminondas* must rowl in *Dirt*; and every *Scoundrel initiated*, such as *Patecion the Thief*, be happy in the *Elysian Fields*.” Nor shall we entertain the better Notion of the *Mysteries*, when we find so *wise and good* a Man as

Lucian.
Dæmon.
cap. 2.

Socrates refusing *Initiation*. For which (though perhaps he had stronger) he gives this *Reason*: “ If the *Mysteries* were bad, he should not be able to conceal the *Secret*, but must *discourage* every one from *Initiation*; and if *good*, Humanity would oblige him to *discover* it for the *public Benefit*.”

Vol. 2.
p. 417.

—*Plutarch*, in the *Defect of Oracles*, says, “ Concerning the *Mysteries*, in which we have all that can be proved, either negatively or affirmatively, concerning the *Truth of Dæmons*, (to speak with *Herodotus*) let me *hold my Peace*, or speak nothing but what is *favourable*. The *Solemnities* however, wherein there are such *Dilacerations*, *Fastings*, and *Howlings*, and likewise *filthy Talk*, *Madness* and *Noise*, and *Factations*; I do not apprehend these to be any *Worship of the Gods*, but instituted as so many *Sweetners to appease and avert wicked Spirits*.” Upon which *Dr. Gale* hath this *Remark*, in his *Notes upon Jamblicus*:

pag. 195. “ *Plutarch*, when he was about to describe the *Frauds and Pravity of Dæmons*, passeth by the *Mysteries themselves* (from which he could best and most plainly have performed it) hindered by a *superstitious Reverence* usual with the *Greeks*.” What *Plutarch* mentions of *Herodotus* may be seen in his *second Book*, where speaking of those “ *Images and Representations*, which the *Ægyptians call Mysteries*, of these (says he)

Edit.
Gronov.
p. 154.

he) ‘ though I *know* them all very well, I shall say nothing;’ or, ‘ favour my Words.’ And concerning the *Initiations of Ceres*, which are called *Theſmophoria*, I shall have an equal *Guard upon my Tongue*, except as to what may be *holily* said of them.” Some Parts of them, it seems, were *not* so very *holy*. — Nor can we suppose that *Demosthenes*, or the Generality of the *People*, *thought highly of the Mysteries*, when pleading his *Cause against Eschines*, in a Concourse of almost all *Greece*, he thus ridiculeth his Adversary: “ When De Coron. you was *grown up*, you waited upon your *Mother*, and read *Books* to her, when she was *initiating*; at *Night* putting *Fawn-skins on the Initiated*, becoming their *Cup-bearer*, *lustrating* their *Bodies*, rubbing them with *Dirt and Bran*; and after this *Purification*, ordering them to exclaim, ‘ *I have fled from the Evil, I have found the Good*;’ proud that none could *boast* so well as yourself. — After this, who would not *bleſs Eschines*, and esteem him *happy*? ”

But whether the *Mysteries* were *good*, or *bad*, *Authors* are pretty well agreed as to the *preparatory Ceremonies*, and *Manner of Initiation*: whereby they were to *Represent*, and *Act* over again, the *Actions and Passions* of the *Deities*, for whose *Honour* the *Mysteries* were instituted. As to any *real Good*, it might, for what I

know, be as great, as what hath been effected by *Free Masons*, or *Free Methodists*. Something *bad* will appear presently. — But let us consider the *preparatory Rites*.

That *Initiation* might seem a *venerable* and *solemn* Thing, the *Devotees* were taught to qualify themselves by *Prayer to the Dæmons*, *Fastings*, *Watchings*, *Confession to the Priest*, and other *Lustrations*.

The-
mistoc.
2 vol.
p. 217.

We read in *Plutarch*, “ that *Fasting* is to precede the *Mysteries of Ceres*.” And that *Confession* was required;—“*Antalcidas* being examined by the *Priest*, in order to his *Initiation*, what *grievous Crimes* he had committed, made Answer, ‘ If I have been guilty of any such Crime, the *Gods* know it already.’”

The *Confession* was a Trick of the *Masters of the Ceremonies* to get the People under their Girdle. But the *Fasting and Watching* were to correspond to the Sufferings of

Callimac.
Hym. Cer.
vers. 12—

Ceres; “ who neither *eat*, nor *drank*, nor *slept*, nor *washed*; but sat upon the Ground *squalid and dry*, and *crying*, till she heard of her *Daughter*.” See her Story, and how she came hence to be called the *Fasting Goddess*, in the *Scholia* upon *Nicander*.

Alexiph.
Gorræi.
p. 136.

We find too in *Diodorus Siculus*, a Quotation from *Carcinus*, an old *Poet*, “ that while her *Mysteries* were celebrating, the *City kept a Fast*.” So says *Aristophanes*,

Aves.
v. 1518.

“ In this Celebration we are used to *Fast*.”

The

The same in *Plutarch*, Pag. 378; where 'tis added, " This is called the *sorrowful Festival*, because of the great Grief of *Ceres* for her *Daughter's going to Hell*."

Orpheus, a Sort of *Magical Practitioner*, Pausan. and *Father of the Mysteries*, lib. 9. introduced *Expiations*, *Lustrations*, &c. for wicked Actions, as well as extraordinary *Cures* of Distempers, and Appeasements of divine Wrath, for the Use of the *Initiated*. Whence we read of so many Persons, guilty of *Murder*, &c. desiring to be *initiated*; either as a Pretence of their *Innocency*, or *Expiation*, or Cover of their *Crimes*.

How *horrible* the Process was in these *Methodist-like Initiations*, will appear from the following Accounts of their *Tortures*, *Terrors*, *Vicissitudes*, *Regeneration*, and something tending to *Generation*.

Stobæus citeth, from *Themistius*, two strong Passages. " The Person to be *initiated*, in his first Entrance, was seized with *Horror*, *astonishing Dizziness*, *Anxiety*, and *Distress of all Kinds*, unable to stand, or find any Way to extricate himself. But when the *Prophet* openeth the *Porch of the Temple*, wipeth and adorneth the *Image*, and sheweth it to the *Candidate for Initiation*, shining with a *divine Brightness*; all *Cloud* and *Obscurity* were intirely dispersed. And *Mind* (Ο Νῆς) broke out from

from the *Depth*, full of *Light and Blaze*, instead of the former *Darkness*." The other Passage is brought by Mr. *Warburton*, whose *Translation* I am glad to borrow. Towards *Initiation*, "The first Stage is nothing but *Errors and Uncertainties*, laborious *Wanderings*; a rude and fearful March through *Night and Darkness*. And now arrived on the *Verge of Death*, and *Initiation*, every Thing wears a *dreadful Aspect*. It is all *Horror, Trembling, Sweating, and Affrightment*. But this Scene once past, a *miraculous and divine Light* discloses itself; and shining Plains, and flowery Meadows open on all Hands before them. Here they are entertained with *Hymns and Chorus's*, with the sublime Doctrines of *sacred Knowledge*, and with reverend and *holy Visions*. And now become *perfect, initiated, and free*, they are no longer under *Restraints*; but *crowned and triumphant* they walk up and down the *Regions of the Blessed*, &c." Mr. *Warburton* brings another Passage from *Proclus*: "In the *Celebration of the Mysteries* it is said, that the *Initiated* meet with many Things of *multiform Shapes and Species*, prefiguring the first *Generation of the Gods*. ' *Medea*, in the utmost Distress, drives to the *Temple of Hecate*; and having *purified* herself, calls upon *Brimo*, the *night-wandering, subterranean Goddess*,

Apollon.
Argonaut.
lib. 3.
vers. 859.

Goddeſs, Queen of Hell. Upon which the *Scholiaſt* ſays; that *Proſerpina* is called ſo, as being the *terrifying and aſtoniſhing Dæmon*, and ſending thoſe *Apparitions* termed *Hecateæ*; which, as they often *change their Form*, occaſion her being called *Empuſa*, i. e. the *Speſtre*, or *Hob-goblin*.” Accordingly Mr. *Warburton* rightly obſerves, that ‘when the *Shews* were repreſented, *Proſerpine* alone preſided.’—This eminent *Writer* will, I doubt not, excuſe me, if I tranſcribe more from his *Book*, on this *Article*;—though we ſhould happen to differ in our *Sentiments*, as to *one Point*.

“ So *Proclus*: ‘ In the holy *Mysterics*,^{1ſt Edit.}
 “ before the *Scene of the Myſtic Viſions*,^{P. 197—}
 “ there is a *Terror* infuſed over the *Minds*
 “ of the *Initiated*.’ And we preſently ſee
 “ what occaſioned it. For *Æneas* is now
 “ engaged among all the real and imagi-
 “ nary *Evils of Life*; all the *Difeaſes of*
 “ *Mind and Body*; all the *Terribiles viſu*
 “ *formæ*; the *Centaurs*, *Scyllæ*, *Chimæra*,
 “ *Gorgons*, and *Harpies*. And theſe are
 “ they which *Pletho* calls ἀλλέκοτα τὰς
 “ μορφὰς φάσματα, as ſeen in the *Entrance*
 “ of the *Mysterics*.—*Æneas* then, with his
 “ *Guide*, walks in the *Night* through the
 “ *ſhadowy Kingdom of Pluto*.—When he^{P. 207.}
 “ comes to *Purgatory*, preſently *Cries and*
 “ *Lamentations were heard*; which *Pro-*
 “ *clus*

- 1st Edit. P. 215. “ *clus* tells us were heard in the *Mysteries*.
 “ —He comes now to the *Confines of Tartarus*;—where *Rhadamanthus* [the *Father Confessor*] extorts a *Confession* of all
 P. 217. “ *Crimes*.—One Species of *Offenders* are
 “ *the Invaders and Violators of the holy*
 P. 219— “ *Mysteries*.—*Aristides* expressly tells us,
 “ that no where were *more astonishing*
 “ *Words sung than in these Mysteries*. His
 “ Reason is, that the *Sounds and Sights*
 “ might mutually assist each other in
 “ making an *Impression on the Minds of*
 P. 220. “ *the Initiated*.—At length he arrives at
 “ the *Borders of Elysium*;—here he under-
 “ goes the *Lustration*; and then enters
 “ into the *Abodes of the Blessed*.—And this
 “ *Succeſſion, from Tartarus to Elysium,*
 “ makes *Aristides* call those Rites *most*
 “ *horrible, and yet most ravishingly pleasant.*”

This last Expression recalls to mind that
 3 Journ. P. 19. of Mr. *Wesley's Initiated*: “ A Flame
 kindled in my Heart, with *Pains so vio-*
lent, and yet so very ravishing, that my
 Body was almost *torn asunder*.—*I sweated.*
I trembled. I fainted. I sung.” And in
 Truth, the Man must be blind, who can't
 see the whole of this *shifting Machinery*
 in the *Mysteries*, employed in the *Initiation*
 of the *Methodists*.

The *Terrors of Initiation* were so emi-
 nent, that they became *proverbial*; and
 every Thing *dark, dismal, and tremendous,*
 was

was compared to the *Mysterics*. Nor would the Punishments and Torments have been *supportable*, had they not been *relieved* by such *Alternations*, as *Dion Chrysofome* relates; “When one leads a Warburt. *Greek*, or *Barbarian*, to be *initiated* in a P. 196. certain *mystic Dome*, he sees many *mystic Sights*, and hears in the same Manner a Multitude of *Voices*; Darknes and Light *alternately* affect his Senses; and a Thousand other uncommon Things present themselves before him.” The same must have been the Sufferings of Mr. *Wesley’s Patients*; horrible, as he describes them, and intolerable, beyond Expression, or Conception, were it not for the like *Vicissitudes*; and especially as the Scene was at length totally changed; “the *Confines of Death succeeded by the New Birth, Devils by Angels and God, and Hell by Heaven.*”

Lamentable, however, were the *Effects* of the *Mysterics* upon People’s Minds; “filling, as *Plutarch* writes, many *Thou-* 2 Vol. *sands with Despondency and Despair.*”—P. 21. How the *Methodists* have been pushed into this *Gulph*, we have already seen.

That *Madness* too, which hath appeared to have been caused by *Methodism*, was either *real*, or *well acted* by the *Initiated* of old; and this in *Imitation* of *Ceres*, who was drove to these *Extremities* upon

2 Vol.
p. 666.

the *infernal Seizure of Proserpina*. We have a *Figure* in *Spanheim's Observations on Callimachus*, (taken from a *Statue* in *Italy*) very expressively representing the *Goddeſs* in the *Height of Sorrow, Deſpair, and Madneſs*. Which answers well to ſome of *Mr. Weſley's own Sufferers*, as himſelf deſcribes them; and may ſerve for a *Frontiſpiece* to his next *Journal*.

Hiſtor.
Poetic.
p. 14.

All, however, is not ſo dreary and dreadful. *Ceres* herſelf, though ſeemingly *inconſolable*, was capable of *Comfort and Exhilaration*: of which we have an Account in *two Particulars*; which provoked her to *Drink*, and to *Laugh*. *Apollodorus* (Lib. 1. Cap. 5.) acquaints us, that in her *Peregrination*, “ ſhe was provoked to *Laughter* by ſome *looſe and ſcurrilous Talk of an old Woman*; whence aroſe the Practice of ſuch ſcurrilous Jokes among the *Women* in the *Mysterics*.” And *Nicander*, in his *Alexipharmics*, mentions “ the *mingled Cup* (*Κυκεῶνα*) which the *Goddeſs* drank, after being forced into a *Laugh* by the *idle Prate* of one *Jambe*.” See the *Scholia*.—We have too the Authority of *Diodorus Siculus*: “ In the *Celebration* of the *Mysterics* of *Ceres*, 'tis a *Cuſtom* to entertain one another with *filthy Converſation*; becauſe the *sorrowful Goddeſs* was provoked to *Laughter* by *obſcene Talk*.”

Gorræi
Edit.
p. 137-8.

Lib. 5.
p. 289.

The

The *other* Circumstance, still more abominably *filthy* and *obscene*, I shall mention presently. In the mean Time it may be remembered, that these *Mysteries* were (for the *most Part*) celebrated in the *Night*, as causing the greater *Horror and Veneration*:—and that some *Part* of the *Mysteries*, the *Grand Secret*, was kept under the *Seal* of the most *religious Silence*, and that by a *solemn Oath*. But (as in such Cases there is generally a *Reason given*, and a *true Reason*) we may believe the *true Reason* was—to cover *Shame*.

But for *Illustration* and *Confirmation* of what concerns the *Mysteries*, I must intreat Room for a *special Example*; that of *Apuleius*, the famous *magical Debauchee*, who gives an Account of *his own Initiation*.

“ In hopes of ending my *Miseries*, I de-^{Metam.}termined to apply to the *Presence of the* ^{lib. 2.}
Goddeſs; and having *purified* myself seven Times, I prayed, ‘ O *divine Ceres*, who inhabitest *Eleuſis*;—and thou *Proſerpina*, *dreadful in nocturnal Howlings*, potent to restrain the *Aſſaults of Spectres*, &c.”
 [Then he relates his *frightfully-pleaſant Dream*, imaging out the *Mysteries*; and deſires to be ſet at Liberty from the *Shape of an Aſs*, into which he had, by *Sorcery*, been *transformed*.] “ The *Goddeſs appeared*, and ſaid, ‘ Go, kiſs the Hand of the *Prieſt*, and put off that deteſtable Skin.

Nor fear any of *my Operations* to be *difficult*. Among *my chearful Ceremonies, and pleasant Sights*, none shall abhor that *Deformity* which you now wear; or *maliciously interpret* the *new Form* you are to assume. And remember, you are engaged to *me* for Life. For *live* you shall, *happy and glorious*; and when you die, and descend to the *Regions below*, you shall inhabit *Elysium*; and shall adore me, whom you now *see, shining through acherontic Darknes*."—"Awaked out of this Dream, I arise full of *Fear, and Joy, and profuse Sweat*; and *purify* myself again.—And (after a Sight of several *ridiculous Figures*) the *peculiar Pomp of the saving Goddess* began; and the whole *Society of Initiated*, Persons of both Sexes and all Ages, came together. Soon after the *Gods pass in Review*, condescending to walk with *human Feet: Gods cœlestial and infernal*; or *changing their Forms* from one to the other.—Among the *Initiated*, one carries in his happy Bosom an *Effigies of a Deity*, of a *strange Form*, but *venerable for its subtle Invention and Novelty*, and to be kept with a *profound and religious Silence*.—And lo! the *Benefits promised by the Goddess* attend me; and the *Priest* brings my *Safety*, with a *Crown* in his right Hand. I was overflowed with Joy, but would not be too *noisy*, for fear of disturbing the *Assembly*:

fembly : but greedily devoured the *Crown*. Immediately my *deformed asinine Face slips off*; every Part of the *Beast* goes away; and, what chiefly troubled me before, my *Tail no more appeared*. The *People wonder*; the *Religious revere such an evident Miracle, and easy Renovation*; and with one Voice attest such an *illustrious Favour of the Goddess*. But I stood *silent and astonished*; unable to comprehend my Joy, or in what Words my *new Voice, my Tongue born again*, should thank the *Goddeſs*. But the *Prieſt, being divinely inſpired*, ordered a *Shirt* to be brought to cover me, and other Garments. Then he ſaid, ‘ Here is an *End of thy Calamities*. Thy *former Birth, Dignity, or Learning*, have profited thee *nothing*. Come, attend the *ſaving Goddess with Triumphant Steps*. Let the *Profane ſee*; let them ſee, and acknowledge their *Error*. But you, *Lucius*, though now *ſet free*, continue *ſteady to our Society, and Worſhip of the Goddess*: then you ſhall better *feel the Fruits of your Liberty*.’ Thus ſpoke the *prophetic Prieſt*, fatigued and out of Breath, and then held his Peace.—I became *famous*: all pronounced me *thrice happy*, whom the Power of the *Deity* had *reformed into a Man*; and who, for his *Probity and Goodneſs*, had deſerved to be *born again*, and immediately *eſpouſed to the ſacred Rites*.—And my

my *Relations* hasten to enjoy my *Sight*, and *divine Return from Hell*.—After this I desired to be *initiated* in Form into the *Secrets of the holy Night*. But the *Priest* directed me to *wait the Call of the Goddess*, who *elect*ed whom she thought fit, brought them to a *new Birth*, and restored them to the Course of a new *Life*.—At length *the Time came*. I was carried to the *Confines of Death*, trod the *Threshold of Proserpina*, and returned back. I saw the *Sun* shining in the Middle of the *Night*; and was among *Gods celestial*, and *Gods infernal*. Lo! I have related what you have *heard*, but can't *understand*. Nor will I relate any Thing, but what is *allowed*, to *profane Minds*. I was adorned in what is called the *Olympiac Stole*; had a *Crown* set on my *Head*; enjoyed a most *facetious Entertainment*, &c. till the *Mystery-Birth* was completely ended. Soon after, by the *Instinct of the Goddess*, I took *Shipping*, and went away to *Rome, that holy City*." So much is an *Extract* from *Apuleius*.

The *Mysterics* were early brought into *ancient Etruria* (now *Tuscany*) from *Ægypt* or *Greece*: and were celebrated in great Conformity to *Methodism*. Of which we might give Proof from that learned Work of *Gorius, Musæum Etruscum*. I shall just touch upon a few Particulars. "A certain

certain *great Secret* belonged to them, which the *Mystæ* were *sworn* never to reveal. The *Secret* was carried (by *Virgins* generally) in a *little Chest*, which contained the *silent* and *mysterious Fearfulness*.—*Orpheus*, *Hercules*, *Ulyssès*, and others were *initiated*, as believing they should become thereby *juster*, and *more holy*; have the *Presence of the Gods*, and be *finally happy*. But first they must go through diverse *Lustrations*; they were to make *full Confession* of whatever they had done, said, or thought; and were tied to a *Wheel*, either as an *Emblem of extorted Confession*, or of the *Tortures* they were to undergo in *Initiation*:—in which *Ceremony* the *Furies* appeared with their *hissing Serpents*, and other *Monsters*, threatening terrible Things. This was transacted in a *dismal, dark Cavern*. After *Variety of Punishments*, they had *gayer Prospects*; and were told, they were *regenerated*, and should *live for ever*. They were carried to the *Mysteries* in *Chariots*, and after *Initiation* placed upon a *Throne*.” With much more to this Purpose. One may add some ancient *Inscriptions* on the *Monuments of initiated Heathens*. “*In ætertum Renatus, &c.*” Ætert. Renat. P. 153. In order to effect this *New Birth*, “it is remarkable (saith Mr. *Warburton* from *Eusebius*) that the *Mystagogue* (*Chief Priest* of

of the *Mysteries*) was habited like the *Creator*." What *Sort of Habit* this might be, I can't say. But surely *Mr. Wesley* must prodigiously plume himself, and appear divinely magnificent in *such an Accoutrement*.—The *Mythagogue* had a farther Office, that of *shewing and explaining the Mysteries*, and all the *Representations* that passed in the *Initiating Ceremony*, and was thence called *Hierophanta*; which Office we find *Mr. Wesley* performing, when, upon a particular Examination of what *his Initiated* had suffered, &c. he so nicely explaineth what *Appearances* were from *God*, and what from *Satan*.

5 Journ.
P. 82, 91.

Of one Thing more it may be proper to remind the *Methodists*. *Virgil* tells us, that "after *Æneas* had been so well conducted and instructed, had received so many glorious *Predictions and Promises*, and seen such rare *Shews in Elysium*;—both *he*, and *his Guide*, came out at last through the *Ivory Gate*; through which the *Gods below send up vain and delusive Dreams*"—Let *Mr. Wesley*, and his *Initiated*, beware of *Fallacy* in the End.—

III. Book.
474—*Milton* makes *Satan*, in his Wanderings, find out a Place called *The Limbo of Vanity*, or *Paradise of Fools*; to which straggle *Idiots, Eremites, and Friars, with all their Trumpery*. They think they are at *Heaven's*

ven's Gates, and that St. Peter stands ready with his Keys.

————— *When lo!*

*A violent Cross-Wind, from either Coast,
Blows them transverse ten thousand Leagues awry,
Into the devious Air. Then might you see
Cowls, Hoods, and Habits with their Wearers tost,
And flutter'd into Rags; then Relics, Beads,
Indulgences, Dispenses, Pardons, Bulls,
The Sport of Winds.—————*

And 'tis well, if *Dealings, Appeals, Journals,*
modern Prophecies and Inspirations, with
those of the old Sybil, incur not the same
Fate;

Ne turbata volent rapidis ludibria ventis.

§. 53. But I mentioned some Circumstances in the *Mysteries, abominably obscene and profane.* For whatever the *Deities,* to whom the *Mysteries* were consecrated, did or suffer'd,—all was to be *figured out,* and *acted over again,* in the *Mysteries themselves.*—Things indeed not to be *named;* and yet the *Wickedness* of which ought not to be *concealed:*—Things so *scandalous and infamous,* that even in the old Times of *Heathenism,* the *Play-Wrights* often lay their *Scenes of Debauchery in the Mysteries:* and *Historians* supply us with many *Accounts of Lewdness* committed there. *Juvenal* says,

Nota Bonæ Secreta Decæ.————

—————*Isiacæ Sacra Lencæ.*

Sat. 6.

313, 488.

U u

—Hence

Achorn. —Hence *Aristophanes* in such a free Man-
 Act. 2. ner exagitates the *mysterious Solemnities*, the
 Sc. 1. *horrible Secrets* attending them, and *im-*
 Act. 3. *puudent Figures*. And, if his Words are
 Sc. 3. not *clear* enough, the *Scholia* will suffici-
 ently explain them. His *young, tender*
Pigs, sacrificed in the Mysteries, are in
 Theſmop. Truth the *Male and Female Parts*: and
 v. 291— his *Honey-cakes* offered to *Ceres and Proſer-*
pina, which were carried in the *little*
Cheſts, were made up in thoſe *Shapes*.

The *Impurities* of this Society will be more evident, by turning to the *Fathers*, and other *Eccleſiaſtical Writers*. My *Vouchers* here are many and plain; but I confine myſelf to a few: And, not producing ſuch as ſpeak of them in general, as *immodeſt, diabolical, &c.* ſhall ſtick to a particular Caſe.

Adverſ. *Tertullian* ſays, “ As to the Superſtition
 Valent. of the *Eleuſinian Mysteries*, what they con-
 cap. 1. ceal is the *Shame* of them. Therefore they make the *Admiſſion torturous*, take Time in the *Initiation*, ſet a *Seal on the Tongue*, and inſtruct the *Epoptæ* for five Years, to raiſe a high Opinion of them by *Delay and Expectation*. But all the *Divinity* in the *ſacred Domes*, the Whole of what they aſpire to, what *ſealetb the Tongue*, is this; —*Simulacrum membri Virilis revelatur*. But, for a Cover of their Sacrilege, they pretend

pretend these *Figures* are only a *mystical Representation of venerable Nature.*"

The *original Reason* of such *Figures* being exposed to View, and had in *Veneration*, in the *Mysteries*, we learn from others. *Clemens Alexandrinus* giveth a full Account of *this Religion of the Mysteries*, too prolix to be transcribed; — “ Of their Probrept. cap 2. wicked Institution, Cruelty, Stupidity, Mad-ness, making Goddesses of Harlots, corrupting Mankind: — the *Mysteries of Ceres* are nothing but *Representations of incestuous Deities*: — their ridiculous Exclamations upon Admission were, ‘ I have eat out of the *Timbrel*, I have drank out of the *Cymbal*, I have carried the *Chest*, I have crept into the *secret Chamber.*’ In the *Chest Pudendum Bacchi inclusum erat.* — *Cistam et veretrum novâ Religione colenda tradunt.* — It is a Shame to mention the filthy Circumstances in the Story of *Ceres*. In her Wanderings, she was entertained by one *Baubo*; who finding she could not make the Goddess drink, *reductis vestibus occultas corporis partes Divæ oculis objicit*: with which Spectacle the Goddess was so delighted, that she drank immediately, and burst out a laughing. These are the *secret Mysteries*; which *Orpheus* also enjoined, whose Verses on that Occasion I will recite.” [The *obscene Verses* may there be seen.] “ The common Sign and Symbol

of the *Initiated* is ; ‘ I have *fasted*, I have drank of the *mingled Cup* ; I have taken something from the *Chest* ; making Use of it, I have put it into the *Basket*, and from the *Basket* replaced it in the *Chest*.’ Egre-
gious Spectacles ! and especially becoming a *Goddeſs* : Worthy of Darkneſs and Fire ; worthy of the *Grecians*, who hereby are to be *happy after Death*, beyond all Hope and Expectation. *Heraclitus, the Ephesian*, calls ſuch Perſons, ‘ *Night-rovers, Magicians, Bacchinals, Myſtics*.’—What People call the *Myſteries*, have theſe *unholy Rites of Initiation*.—Impudent Worſhip of what ought not to be named, &c.” *Arnobius* hath the ſame Account ; with ſome *other* Circumſtances, too indecent to be mentioned, which were the *Foundation of the Myſteries*, and put in *Practice* in their
 Lib. 5. *Celebration*.—*Gregory Nazianzen* tells, how *Ceres herſelf* followed the Example of *Baubo* :

“ Ὡς ἐπιῆσα Θεὰ, διὸς ἀνεσῦρετο μῆρας.

Hæc ubi fata Dea eſt, coxam detexit utramq;

This was to inflame her Admirers : and theſe Things are even now obſerved in the *Initiations*.”—And, in the ſame *Oration*, he takes Notice, “ of *eighty Degrees* and Kinds of *preparatory Punishments*, and *Trials*, which the *Candidates* were to go through,

through, before they could become *perfect*, and of the Number of the *Epoptæ*, who were to *see all*." Whether Mr. *Wesley* ^{3 Journ.} may allude to any such *indecent Sights* in ^{P. 51.} the Variety of *Tumblings and Agitations* in his *Assemblies*, I can't say. His Words are these; and the *emphatical* ones in *Italics*, as here subjoined. "One had run out of the Society in all Haste, *that she might not expose herself*.—The same Offence was ^{p. 64.} given in the Evening. The first that was deeply touched was *L— W—*, whose Mother had been not a little displeas'd a Day or two before, when she was told, that her Daughter had *exposed herself* before all the Congregation." *He*, and the other *Spectators*, know best.—Such are their

Festa infesta Deo, Divûmq; Sacerrima Sacra.

Infested Feasts, and most execrably sacred Rites.

Nor do I conceive that the *Fathers* have done any *Injury* to the *venerable Mysteries*; as they appeal for Proof to the *mystical Writers* themselves. And the Matter may receive *more Light* from what has already been cited, from *Authors* long before the Times of *Christianity*. I will add a few more. *Plutarch*, though generally pretty ^{Plutarch.} *sky* as to the *Mysteries*, speaks thus in his ^{Vol 2.} Dialogue called *Eroticus*. "Love was the ^{p. 761—2.} only

only Thing that could mollify the *inexorable Pluto*, and make him give back *Euridice* to *Orpheus*. Wherefore, my Friend, 'tis a good Thing to be *Partaker* of the *Eleusian Mysteries*. For I see that the *mad mystical Lovers* have the best Place in the lower Regions." *Athenæus* writes thus ;

Athenæus,
lib. 14.
edit. 1611.
p. 647.

" *Heraclides, the Syracusan*, in his *Book of Laws and Customs*, says, that in the *Mysteries of Ceres*, certain *Honey-cakes*, made in the Shape of *Pudenda Muliebria*, were carried about for a *Shew*, and offered to the *Goddeffes*. These were called *Mylli*." For this Reason, I suppose, *Suidas* explains *Μυλλὰς*, a *Harlot*. Hence we may conjecture why the *initiated Ladies* were called *Melissæ*, *Bees*. [See *Hesych.* & *Theocrit.* *Idyll.* 15. *Verf.* 94. *Schol.*] The last named Author, makes a *Lover* say to his *Mistress*, " I envy, O dear Woman, *Jasion* ; who enjoyed such Things, as the *Profane and Uninitiated are not to know*." " He meaneth, saith the *Scholiast*, the *mystical Love of Jasion and Ceres*." The Nature of their Love may be found in *Homer*, *Odyss.* 5. *Verf.* 125.

We have here a good *Hint* what the *real Secret* was, in the *Mysteries*, so carefully to be concealed from the *Profane*. And 'tis no small Confirmation of this which we read in *Macrobius*. " *Numenius, the Philosopher*, too inquisitive into Secrets,

Sonn.
Scipion.
lib. 1.
cap. 2.

had

had divulged something of the *Eleusinian Mysteries*: for which the *Goddeses* were enraged; and he saw them, in a *Vision*, standing before a *public Stew*, in *meretrical Habits*, and with *loose Gestures*: when he asked them the Reason of this unbecoming Appearance, they answered, that they were dragged forcibly from the *Dome of their Chastity*, and *prostituted* to every Comer."

Such *mystical Turpitude* was, I am persuaded, the *grand Secret* to be under the *Seal of Silence*: and that when the Initiated themselves *discover* what they are *allowed* to discover, reserving what (as they speak) is not *lawful or fit* to be published,—'tis no more than *hiding their Shame*. And for this Reason I agree with the *learned Authors*, who contend, that "*the Ignorance of the Mysteries preserves their Veneration.*"

I know indeed what *sublime Doctrines* are sometimes pretended to lie hid under these *external Representations*:—— Such *Physical, Philosophical, and Religious Knowledge*, as the *Generation of the Gods*, the *Seminal Principles* of all Things, the *Fecundity of Nature*, and (by some few) the *true Theology of the Unity of the Deity*, &c. But were not the *natural Figures shewn*? Are not the *Pudenda utriusq; Sexus, Conspectus Deorum & Dearum in Nuditate*,
pretty

pretty *Means of conveying* such Doctrines? And supposing the *best Design of the original Institution*, was it not accompanied with a strange Mixture of *impure Incentives*, fit only for a *Methodist* arrived at *Perfection* to grapple with?

Nor do I question but these *impudent Representations, and Behaviour of the Initiated*, were a *Part of the original Institution*; because the *Mysteries* were to *imitate and act* (as I said before) *the Passions and Actions of their Patron-Goddesses*.

What I have said stands confirmed by *unquestionable Authority*; I mean that of the eminent *Platonist, Jamblicus*; to whom Mankind in general gave the *Precedency* in the *Knowledge of the Mysteries*. The famous *Porphyry*, who was more a *Philosopher* than a *Mistagogue*, had written a *Letter* to *Jamblicus*; whom he conceal-eth under the Name of *Anebo*: because, I suppose, it might not be proper to correspond with an *Initiated*, concerning the *Secrets of the Mysteries*, too *plainly and openly*. In the *Letter* he asketh him such Questions as these: “Why, in their *Theurgic Rites*, they invoke *Gods both Cæstrial and Subterranean*?—What is it that *distinguishes Gods from Dæmons*? Which are *Visible*, and which *Invisible*? By what *Mark* are we to discern the *Presence or Apparition of a God*, from that of an

an *Angel, Archangel, Dæmon, or Deified Hero?* For all of them love to *speak boastingly of themselves*, and make a shew by *Phantasms and Apparitions*.—How comes *Prophecy* to pass? As, in *Dreams, Enthusiasms, divine Raptures, and Ecstasies*: Some *Propheying* by the Help of *Water*; others by *Vapours*; others from their own *Fancies*, assisted by *Darkness*, or certain *Potions, or Verses, &c.*—*Simple and young People* are best fitted for this *Business*. And such *Prophecy* may proceed from *Loss of Senses, distempered Madness or Alienation of Mind, Dizziness, Distraction of Thought*;—or *Fancy artificially raised by Sorcery*; or else the *Deception of wicked Men and Spirits*.—What is the *Meaning of Gods* subject to *Human Passions and Infirmities*; to whom therefore the *wise Worshippers* consecrate the *Phalli*, and *obscene Discourses*?—How is it, that these *Gods*, supposed to be our *Superiors*, must be *compelled, and submit to us*, as if they were *Inferiors*? That their *Worshippers* must come *prepared and purged* from all *Defilement*; and yet *themselves* shall instigate all that come, to *illicit Venery*?—Whether there be no *other Way to Happiness*, but this? Whether it be proper that, in *Prophetic Theurgy*, the *Glory of Man* should be the *Point aimed at*? Or whether the *Mind* doth not *invent and forge great Things out*

of common Incidents?—If those who thus mechanically converse with the Deities, have no Method of Happiness that is more secure or more credible; nothing but these horrible, useless, Inventions; — certainly this is not the Work of the Gods, or good Spirits; but of a deluding Dæmon; or else all is human Invention, and Fiction of corruptible Nature.”

Jambl.
Myster.
sect. 1.
cap. 11.

These are Porphyry's Queries concerning a strange System of Pagan Methodism. To which Jamblicus, in his Book *De Mysteriis*, endeavours to give a Solution. I shall transcribe as much as concerns our present Purpose. “ Let us run over Particulars. We affirm *Erectionem Phallorum* to be a Symbol of Generative Virtue, inciting to the Generation of the World. For which Reason there are great Numbers of those consecrated Figures; the whole World receiving its Fecundity from the Gods. And as to the obscene Conversation; I esteem it as a Symbol of Want of Good in Matter, and of that Turpitude in Nature, which is afterwards to be adorned. Of which Adornment Nature has the stronger Appetite, the more it knoweth of the Indecencies of these Things. And again, it pursueth the Forms of good Things, by having learned from filthy Discourse what Filthiness is. By such Discourses People shew they have a Sense of Turpitude; but the Turpitude itself they throw

throw off, and turn their whole Desire to the *Contrary*. *Another Reason* likewise may be given for these Things. The strong *Inclinations of Nature*, by being *totally restrained*, become stronger. But being indulged in *some Measure*, and for a *short Time*, they rejoice in *Moderation*, and are *satisfied*: and being thereby *purified*, they *desist* afterwards, not so much from *Compulsion*, as *Persuasion*. Therefore, as in *Plays*, by seeing the Passions of others we are sensible of our own; moderate them, and purge them away: so in the *sacred Mysteries*, by *seeing and hearing Obscenities*, we are freed from any Injury such Representations might cause in *Fact*. Such Things then you see are introduced as a *Medicine to the Soul*, as moderating the Evils incident to Nature, and freeing and delivering us from our *Chains*."

Thus that *Master of the Mysteries* plainly owneth the *Truth of the Facts*: he gives not the least Intimation of their being any *Innovation*, or *Corruption of the original Design*. And his *Pleas and Excuses* for such *infamous Sights, Discourses and Actions*, may fairly be left to the Judgment of the most ordinary Capacity.—But still *happy Consequences* are the *final Issue*. For he tells us in the next *Chapter*; "'Tis ^{Jambl.} manifest that the whole is *salutary to the* ^{Myster.} *Soul*. For in seeing the *blessed Spectacles* ^{cap. 12.}

(meaning of *Gods and Goddesses*) the Soul is changed into *another Life*, worketh *other Operations*; thinketh itself no *Human Creature*, and thinketh *rightly*. For *putting off its own proper Life*, it is changed into the *most blessed Energy of the Gods*." So much for *Jamblicus*.—

Warburt.
p. 148.

Mr. *Warburton* observes, "one insuperable *Obstacle in Paganism*, to a *Life of Purity and Holiness*, was the *vicious Examples of their Gods*. And that this *Evil* was *remedied by the Mysteries*." But I conceive this *Evil* was rather *promoted* than *remedied* thereby. As an *Instance of Persons justifying* one another from such *Cælestial Examples*, he says, from *Euripides*, that "*Theseus* consoles his Friend *Hercules* by the *Examples of the Crimes of the Gods*."

Hercul.
Furens.
v. 1315--

But it must be remembered, that both these *Heros* were of the *Order of the Initiated*; some of the *first* too, as living not less than *twelve Hundred Years* before *Christ*:—and that such an *accurate Writer as Euripides* would scarce have put that *Excuse* into their *Mouths*, had it not been *conformable to the original Plan*, but directly *contrary*.

The *Poet*, speaking of *Assignations* in the *Temples of Isis, Ceres, &c.* adds,

Sat. 6. *Credit enim ipsâs Dominæ se voce moveri.*

v. 527—. *En animam & mentem, cum quâ Dii nocte loquantur.*

“ The

“ The Party believes himself directed by the *Voice of the Goddess herself*. See the *Mind and Soul*, that is fitted for a *Conversation with the Gods by Night*.”

Something, in the preceding Account of the *Mysteries*, might have been observed concerning the not uncommon Practice of *initiating Rogues and Harlots*. But I shall say no more of the *Mysterious Trade*; only *dedicating* what hath been said upon the Subject—To Mr. *Westley Hall*, whose *Doctrine and Practice* have been so *conformable*;—To Mr. *Wesley's initiated Lady*, “ who, after being in *Despair and in Hell*, &c. had her *horrible Dread* taken away, and began to see some *Dawnings of Hope*; but was *soon after, if not at that very Time, a common Prostitute* ;” Together with her *Admirers*; — And to all others whom it may concern.

§. 54. Having thus drawn a *Parallel* between the *Mysteries of Methodism* and those of downright *Paganism*, I shall conclude my *Comparison* with a *Parallel* from *Paganizing Popery*; namely, *St. Patric's Purgatory, in Ireland*.

Giraldus Cambrensis, Matthew Paris, and others, have said much of this *memorable Place*: but as *Messingham* hath brought all together, in his *Lives of the Hibernian Saints*, I shall make my *Extract* from him.

“ That

Messingh.
P. 92—

“ That there *was*, and *is*, such a Thing as *St. Patric's Purgatory*, is agreed by antient and modern Writers; and the Certainty *must* be asserted, to refute the *Impudence of Heretics*.—The *Occasion* of it was this. While *St. Patric* was humbling himself in Fastings, Watchings, and Prayer, *Christ* appeared to him, and shewed him a *dark Den*; saying, ‘Whoever in true *Faith and Penitence* shall enter into this *Den*, and continue there for twenty-four Hours, he shall be *purged from all the Sins* of his whole Life.’ The Truth of this is confirmed by the *antient Breviaries, &c.* To question it, would be to give the *Lie to all Antiquity and Piety*. [Mr. *Wesley's* sole Testimony, as to his *own Purgatory*, will, by all *unprejudiced Persons*, be deemed of *equal Veracity*.]

The *Den* is in an *Island* of the *Province of Ulster*; one Part whereof is the *horrible Station of Devils*; the other Part is incomparably illustrated with the *visible Presence of Angels and Saints*. If any rash Person, as hath been the Case, should presumptuously enter into the *former*, he is seized upon by *Cacodemons*, or *Evil Spirits*, and afflicted with *various Torments*, till he has almost lost the *Shape of a Man*. But if any one *endureth* these *Torments*, after *Confession and Penitence*, he shall not undergo any more *infernal Punishments*. For
St,

St. *Patric*, finding it difficult to convince that *incredulous Nation* of the Truth of *future infernal Punishments and heavenly Joys, merited of Heaven* to bring this *ocular Demonstration* and Proof of it, here on *Earth*. *Jacobus de Vitriaco* attests this; ‘that if any one truly *penitent and confessed* descendeth hither, he is *lustrated and purified by the Devils*, by ten Thousand Sorts of *Tortures*. And whoever returns thence thus *lustrated*, he can never *laugh or joke* afterwards, or intermeddle with *worldly Affairs*.” [Mr. *Wesley* hath been a little *peccant* here; who, after his *repeated Resolution* not to *laugh*, no not for a *Moment*;² Journ. nor to speak a *Tittle of wordly Things*;^{P. 10.} —Confesseth, that “he hath since *engaged*^{Answer to} often in *worldly Business*, the Order of *Pro-Enthus.* *vidence requiring it*.”——Who also hath^{P. 13.} been united to *Venus Philomeides, the Laughter-Loving Dame*.

We now discourse only concerning a *present Purgatory*, of *meritorious Punishments in this Life*, for the Use of such as are making a *Pilgrimage in the Lord*. Which is to be *distinguished* from that *future Purgatory*, which lies on the *other Side of the Grave*. And it was designed by St. *Patric* for a *Proof*, that there was such a Thing as a Place of *Torment to come*; and which might be escaped, by a *present Expiation*, through this *lustral Fire*.

This

This appears by the *Hymn* composed in Memory of *St. Patric*.

The *Order* and *Manner* of passing into this Purgatory followeth. “ You must undergo a Course of *Fasting*, using a *meagre Diet*; and that only to be tasted once in twenty-four Hours, however your *Guts* may grumble. But you may refresh and moisten your Mouth, with *certain Waters*; which are as *light* and wholesome as the *Waters* of the *Spaw*. You are regularly to keep the *holy Stations*: and when you are weary at Night, you are not to lie down on a *Bed, Couch, or Pillow*; but may lie on your *Cloak*, or wrap your *Breeches about your Head*.—Whoever undertakes this *Progress* must be *admitted by the Spiritual Father*, who *presides over Purgatory*; must betake themselves to what are called the *Penal Mansions*, or *Penitential Cells of the Saints*; where they must *whirl* themselves seven Times round the *Cross*. A *rough and stony Path* thence leadeth them to a *Lake*; at the Bottom of which is a *Stone*, whereon they must fix their *Feet*, which will be cruelly *tired and torn*; but in less than half a Quarter of an Hour, by the Help of *Prayer*, they will feel a *singular Refreshment and Strength* from the *Stone*: *St. Patric* having *prayed* formerly upon it, and left the *Impression of his Feet*.

These

These *Austerities* having been repeated for *seven Days*, on the *eighth* the troublesome Ceremonies are all to be *doubled*. Then the *Candidates* are convened before the *Spiritual Father*, who speaks to them a Word of Exhortation; and, in a *premeditated Form*, gives them an *Account*, or *Journal*, of such *Examples* as must move the most *Stupid*, soften the most *Hardened*, and terrify the most *Audacious*: and preparing them by *Confession and Absolution*, and Warnings against the *Powers of Darkness*, he brings them to the *Mouth of the Den*. Where you may see them in an *Agony*, as if passing into *another World*; *sighing, groaning, praying, &c.*

The *Den* itself, into which they now descend, is a *dark, low, narrow Hole*, [As when *Satan* shut Mr. *Whitefield* into a *Closet*, and locked him up in *Iron-Armour*.] where they must *scoop or creep*, unable to *go, stand, or sit*. There is a small *Window* on one Side, which lets in a *little Light*: and at the *Extremity* is situated that *horrible Gulph*, which *God* shewed to *St. Patric*, for the *Terror of the Obstinate*. (But the *Den* is now made *smoother and plainer* by *Papal Dispensations*.) They then plunge themselves *naked in the Lake*; and being *lustrated* by this *Expiation*, they come out *renewed and born again*, able to conquer the *old Serpent*.

The *Benefit* attending the *Visitation*, *Satisfaction*, and *Purgation* of this *Den* is undeniable. And the *Pains and Punishments* may easily be collected from the *Darkness*, *Narrowness*, and *long Continuance in the Hole*; the *suffocating Breath* of Numbers crowded together; *Exulcerations* of the Feet, *Penal Cells*, *Fastings*, *Watchings*, lying on the *Ground*, *crying and wailing*, and *Abdication of Earthly Comforts*: — as well as *horrible Visions and Spectres*.

This is to be observed, “ that the *Sexes* are not allowed promiscuously to go together; but the *Men separately*, and *Women separately*. [In this Particular Mr. *Wesley* differs; warmly asserting that “ the unmarried *Men and Women* ought to go together.”

Messingham then proceeds to *illustrate and confirm* what he had said, by a *special Instance*. “ When *St. Patric* was favoured with this *Proof of Purgatory*, for the *Conversion of the Irish to the Catholic Faith*, many *Penitents* descended into it: of whom some *perished* there; others returning declared what *Torments* they had suffered, and what *joyful Spectacles* they had seen: Which *Accounts St. Patric* ordered to be preserved. Afterwards one *Owen*, who had been many Years a *Soldier in King Stephen's Army*, being under *Compunction*

for

for his *wicked Life*, and many *enormous Vices*, would needs undergo the most *grievous of Penances*, by entering into *St. Patric's Purgatory*. The *Prior* of the Place, *preparing* him as usually, tells him he should meet with certain *Messengers from God*, who would inform him of what he was to do, or suffer: But when *they were gone*, the *Tempters* should attack him. The *Soldier*, resolved to make trial of this *new and uncommon Warfare*, goes intrepidly into the *Den*; where he soon found himself in *total Darkness*. But e'er long a *little Light* appeared: and he came to a Room, not unlike a *Monkish Cloister*; where some *shaven Religious*, approached, and *blessed God* for inspiring him with the good Purpose of *expiating his Sins*; informing him, that unless he proceeded *couragiously*, he should *perish, Body and Soul*. For as soon (say they) as *we are gone*, a *Multitude of foul Spirits* will come, bringing *grievous Tortures*, and *threatening worse*, persuading you also to *return*, and promising to carry you to the *Gate, where you came in*. But have *Courage*: in your *Torments* call upon *Christ*, and you shall *immediately be set free*. And so they left him.

The *Soldier*, thus instructed, stood waiting for a *Combat with the Devils*: and presently he heard a *tumultuous Noise*, as if

the whole World was in Commotion; whereby he was almost driven out of his Senses. After this horrible Noise follows the more horrible visible Aspect of the Devils; who derided, and insulted him, saying, 'other Mortals come not to us, till after Death: you honour our Society so much, as to surrender Body and Soul to us while alive. And we will reward you accordingly. You came hither to endure Torments for your Sins: and shall have what you wanted. But however, as a Favour for your former Services, if you please, we will conduct you out unburt, to the Gate where you came in.' But the undaunted Soldier is neither shaken by their Menaces, nor inveigled by their Allurements.

The Devils, seeing themselves contemned, bind him Hand and Foot, throw him into a Fire, and drag him about with Iron Hooks: whereby having endured great Torment, he calls upon Christ, and is entirely delivered; not so much as a single Spark remaining.

Hence some of them carry him into a dismal and dark Region, where nothing but Devils was to be seen; and where his Body was pierced with a Stiffness and Rigor, by a pestilent Wind. They carry him farther into the Hearing of Howlings, Wailings, and Clamours; — into a Sight of Wretches tormented in a miserable Manner:
and

and *throwing him on the Ground*, they endeavour to *torment him*, like the *rest*. But the *Name of Jesus* forced them to give over. — Thence they convey him to another Field full of *greater Misery*; among *fiery Serpents* clinging to poor Mortals, and *eating into their Hearts*. ‘These Tortures, say they, are prepared for *you*, unless you consent to *go back*.’ But the *Name of Christ* again prevented them.

They drag him to a Field *still more dreadful*; where are People pierced with Iron Nails from Head to Foot, without Interval; and *roaring*, as if they were *killing*; and tortured with both a *cold* and *burning* Wind. But nothing could affright the *Soldier*.

Thence he is hurried into a *fourth Field*, full of *Fires*, and every *invented Torment* of every Kind; *above all Expression or Conception*. They shew him a *burning Wheel*, and throw him upon it to torture him: but by the *Name of Jesus* he comes down *unhurt*. Through more Tortures these *infernal Dogs* carry him to the very *Entrance of Hell*; and *all* flounce in together with the *Soldier*: where he felt such *intolerable Misery*, that for a long Time he *forgot the Name of Jesus*, and stood *perfectly astonished*. Here they shew a *Bridge over Hell*, extremely *slippery, narrow, and high*; and compel him to walk upon it; which he did,

did, by the *Name of Jesus*, without any *Slip*, or making a *false Step*. Which provoked the *Devils* to such *horrid Clamours* and *profane Outcries*, as were more *insufferable* than all his *other Punishments*.

Our *brave Soldier* being thus *set free from the Vexation of the Devils*, is presented with a *View of the Gates of Paradise*; whence the *Saints* came out to meet him, with *Crosses*, *Wax-Candles*, and *Colours flying*, to carry him into *Paradise*; where he was entertained with the *most delectable Sights and harmonious Sounds*. The Man affirmed, that this proceeded not from *Ecstasy*; but that he saw all with his *corporeal Eyes*, and had *corporeal Feeling and Experience* of the *Sufferings*. He afterwards entered among the *Monks*; and had, upon *Continuance*, an *Assurance of Salvation*." Thus endeth this *Methodistico-Monkish Story*. And 'tis submitted to the *Judgment of every Man in his Senses*, whether the *principle Mystery of Methodism* bears any *Resemblance of true Christianity*; — and whether it be not a *perfect Copy of the most horrible Devices in Paganism and Popery*.

Let us now *recapitulate* some of the *Ingredients for making a true Methodist*. He must set out on *Foot*, with a *sanctified Countenance*, and high *Pretences to Piety*; which is to consist of *unscriptural Peculiarities*, *whimsical Strictnesses*, and *bitter Zeal*

Zeal against innocent and indifferent Things. In order to catch Fame still more effectually, he must be a deep Dealer in the *black Arts of Calumny and Uncharitableness*; must seemingly *despise Money*, and be often calling out for *Sufferings and Persecution*. However *wicked* he hath been, let him *instantaneously be called converted, perfected, assured of Salvation*; and talk much of *Impulses, Impressions, Feelings, Raptures, and Ecstasies*. But above all, let him boast of *Inspirations, divine Missions, familiar and amorous Conversations with God*, talking with him *Face to Face*, and sitting down with him at *Table*. By Degrees he becomes *equal to Prophets, Apostles, or Christ himself*: is entitled to *Visions, Revelations, Prophecies, and Miracles*. Thus armed with a *conceited Imagination and spiritual Pride*, he is to combat *Satan*, and all the *Dogs of Hell*; and (as he is ordained) to run the *Gantlope* through *Terrors, Doubts, Scepticism, Infidelity, Atheism, spiritual Desertions, and Loss of God's Grace*, (Things highly *beneficial, and absolutely necessary*) *Despondency and Despair, Distraction and Madness*: — through *violent Agonies, Distortions, and Convulsions*; the *Pains of Hell, Damnation, and Hell itself*; through all the *Miseries and Tortures*, beyond Expression or Description, which either *God*

or

or Nature, Satan or the Preacher, can bring upon him: — But having undergone these fiery Lustrations, he hath Apparitions of God and Angels coming to carry him to Heaven: His is united to God: he is plunged into God: he is All God. — This Progress indeed may happen to want a trifling Circumstance, the Direction of Scripture; but that Defect is sufficiently supplied from Heathenism and Popery.

And who can help admiring the deep Artifice and Management? What hath hitherto been imputed to Fits and Distemper—to Cheat and Imposture—to Witchcraft, Sorcery, Magic, and some diabolical Illusion—all is engrafted into the pure Religion of Methodists; all is God's Work, and a Manifestation of what he hath done for their Souls. And when Mr. Wesley, and his Associates, have clearly vindicated the Parallels I have brought (from Popery particularly) from Enthusiasm and Imposture, their own Dispensation may stand fair for a favourable Construction.

It may behove me in the Close, to leave my Judgment, in as plain a Manner as I can, concerning this mysterious Part of Methodism; in which the principal Difficulty seems to lie. Thus then I judge.
 “ If there be any Thing in it exceeding the Powers of Nature, known or secret; any
 Thing

Thing beyond the Force of *Dissemper*, or of *Imagination and Entbusiasin* artfully worked up; any Thing above the Reach of *Juggle and Imposture*; (which I take not upon me to *affirm*, or *deny*) — In that Case, I see no *Reason* against concluding, that 'tis *the Work of some evil Spirit*; a Sort of *magical Operation*, or other *diabolical Illusion*.





A P P E N D I X.

C O N T A I N I N G

A few Instances of the Natural and Actual Tendency of Enthusiastic Methodism to Popery; from English History.

(No. 1.) *The miraculous Life and Conversion of Father Bennet, of Canfield, in Essex. Doway, 1623.*

“ **H**E was a *Protestant and Puritan*, by Birth and Education; but had an *extraordinary Call* to be a *Papist*, and a *Capuchin*; and in *one Moment* was wholly *changed* into another Man; and constrained to embrace the *Catholic Communion by Divine Inspiration*. In his *Story of himself* he saith, ‘ I was a *Libertine*, ad-
Z z 2 dicted

dicted to various Vices; I saw my miserable State, and fought to amend my Life. But alas! *How many Blocks lay in my Way?* What *Stratagems* did not the *old Serpent* use to hinder me? He *appeared to me transformed into an Angel of Light*; talked long with me, perplexed me, but did not *wholly* overcome me.—He planted his Battery of *Predestination* against me, and said, I was *predestinated to be damned in the End*; and that my good *Purposes* were nothing but a *Brain-Sickness*, &c. Which *Tentations* made me extremely *melancholic*. But when I had abandoned all *Lets and Hindrances*, my most afflicting Trouble was, *what Religion I should embrace*.—I began to *pray, fast, watch, and lie hard*.—After this I saw in the *Fields a Vision*, of an extraordinary Nature, which I related to a Friend who was a *Catholic*: He was highly pleased, and told me of *Exorcisms* done by *Catholic Priests*, with many other *marvellous Things*.—The *Devil* then so assaulted me, that when I took the *Book of Resolutions* into my Hands to read, it profited me nothing. And he told me, that my *Spirit* should be so *turmoiled*, that I should be in danger of *losing my Wits*; and that my *Brain* was *already cracked*. Being *unexperienced in Spiritual Combats*, I was sorely beaten by this fierce Battail, and grew wonderfully *weak and oppressed*: I was *deprived of my Senses*,
and

and brought to the Door of *Despair*; and perceived that *God was gone a while from me*. In the Midst of this great *Desolation and Obscurity*, a *Beam of Light* shone upon me; and my Tribulations were recompensed with Plenty of *Consolations, Joy, and Peace*. And 'Thou, O Lord, didst reveal, by an *inexplicable Manner*, the clear and perfect *Sight, and assured Knowledge*, of thy *only true Religion*, with *absolute Certainty*.' The next Morning I went to an *old infamous Prison*, called *Newgate*, which was commonly filled with *Priests*; where I met with a *Priest*, to whom I made *Confession*, and was *reconciled to the Holy Church*. Then, following the *Motions of divine Inspiration*, I proposed to retire to some *Monastery*. This was not without great *Contrariety and Perplexity of Spirit*. But the Lord called me with so clear, manifest, and loud a *Voice*, that I could not resist the *Call*. In which *Ravishment and Alienation of Sense*, I was *out of myself, and transported into God*.

I had before resolved with myself to become a *Religious, of the Order of St. Francis*; but was in great Doubt whether I should take the *Habit of the Cordeliers or the Capuchins*. At length such *Vigour and Force of Spirit* was given to me, that I resolved to become a *Capuchin*; and *instantly* I had an *Inspiration*, which said to me,

me, ‘ Lo! now all the *Vision* is accomplished.’ For that *Vision* shewed me all *mundane Vanities* past ; and the *Habits and Holinesses of the Franciscans, particularly of the Capuchins*. So I took the *Habit* ; and others, by my *Example and Counsel*, did the same.”

Thus much Father *Bennet* says himself. What follows is from the *Writer of his Life*.

“ From the Instant of his *Conversion*, he was as a *Coal all on Fire*, glowing with *Zeal* ; — He had so many *Visions, Revelations, and Lights of the Spirit*, towards observing the *Rules of St. Francis* ; and *God inspired him so manifestly*, that he could not admit of any *Doubt*. One Day a *glorious Angel* appeared to him, encompassed with *Light*, and with a *Book in his Hand* ; which the *Angel* opened, and turned over the *Leaves* for him, directing him to a Place, where it was *God’s Will that he should be a Capuchin*. [Mr. *Whitefield* seems to have been more honoured, when “ the Lord himself gave him a *Text*, and directed him to a *Method*, as he was going up the *Pulpit-Stairs*.”]

7 Journ.
p. 66.

The *Devil* was fully employed in setting *Gins* for him ; omitting no *Tentation*, outward or inward ; *presaging that the Saint would overthrow his Kingdom*, if he were suffered to persevere : and therefore ap-
peared

peared to him sometimes in a *religious*, sometimes in a *dreadful Form*. The *Visions* which he had in the Beginning grew more common and fearful, grievous to the Apprehension. Our *Lord* made him *see* and *hear* all the *Torments and Pains of Hell*; the horrible *Cries of Devils*, and *Blasphemies* which they *yelp forth*, their *Despair*, and *Stench of their Dungeons*: which made him *terribly roar*, to the *Astonishment* of all the *Religious*." [I have had the Honour to hear Mr. *Whitefield* roar out in the same Manner, upon seeing such a *Vision of Hell*, in the Midst of his *Preachment*.]

“ These and other *strange Accidents* made the *Fathers* suspect some *Illusion of the Devil*; but upon *Trial*, he appeared to go upon the same *Foundation* with *Saint Francis*, when he established his *Rule*.

His *Rapts and Ecstacies* threw him into such a *Disorder* that they had recourse to *Physicians*. The *Physicians*, who seldom have recourse to *God*, when they can find any *Belief in Nature*, applied *Pigeons* to him; pricked his *Legs and Thighs* with *great Pins*; but they could discern no *Motion nor Sense* in him. At length, after he had been *out of himself* for two *Days*, he *came to himself* again; and was so possessed with *Joy and Jubilation*, that though
he

he was all *Humility*, he was forced to make *outward Shew* of it.

Notwithstanding this, to *shut the Gate to Vanity*, which creepeth in insensibly like a *Serpent*, they did humble him by all Sorts of *Inventions*; told him he was *unprofitable*, and talked of taking the *Habit* from him. But he had a *Revelation* against that. For having once untied the *Cord*, wherewith he was girded, the *blessed Virgin* appeared, took his *Girdle*, put it on again, and *assured* him, that he should persevere a *Child of St. Francis*." [No Wonder then, that Mr. *Wesley* should be in such a Fright, that "God would drop him, and lay him aside;" or that his 3 Journ. p. 60. 4 Journ. p. 67—9. "*Brother Charles* should actually leave off *Preaching*, and become a *still Brother*; till, in Verification of Mr. *J. Wesley's Prophecy*, 'that he should rouse himself like Sampson, and be avenged on his Enemies,' — he once more became a *Friar Predicant*."] "After this, there was scarce an Hour and a Half out of four and twenty, when he felt not himself drawn by *divine Tracts* into a *Union, and Transformation into Jesus Christ*; which left *violent Impressions, Pains, and Dolours on his Body and Soul*. But the *Pleasure* he took in them, was an *infallible Argument*, that such *Attractions were truly from God, and not Illusions of Satan*.

Besides

Besides these, he labour'd under *painful Diseases for twelve Years*; for all which he rejoiced exceedingly: Because nothing makes us return so soon, as a *Snail within his Shell*, as when God cometh to smite the *Horn of our Presumption and Arrogancy*.

God only knoweth how many *religious Men and Women* have, by the *Sublimity of his Doctrine*, been exalted to the *high State of Perfection*. But his more *particular Design* was the *Conversion of Heretics*, especially the *Protestants in his own Country*. For which Reason, after various *Peregrinations*, he returned to *England*, and underwent grievous *Persecutions*. But yet he exhorted the *Catholics* to live as *Lambs among Wolves*. He was taken up, and examined by *Sir Fr. Walsingham*, *Chief Secretary of State*, a Man most obstinate and stiff in his *false Religion*; who committed him to the *Tower*; whence he was sent *Prisoner* to the *Castle of Wisbitch*. In his Way through *Cambridge*, he was led through all the *Streets*, as a *strange, monstrous Spectacle*; and followed with odious *Shouts*, and despiteful *Reproaches*.

While he was at *Wisbitch* many *Protestant Ministers* came to *dispute* with him; but departed from him with *their own Shame*. Among other *Conferences*, he had a *remarkable* one with the *pretended Bishop of Ely*, who was named *Dr. Eaton*; which

he so well managed, that the *Catholics* thought it was *God's Spirit* which spake within him, to the *Dis honour and Confusion of the Bishop, and his Adherents.*— After three Years *Imprisonment, Father Bennet was banished into France.*

Being ill of a *Fever, God cured him by a Miracle.* For he felt a certain *Sweetness,* and a certain *Voice assured him,* ' that he should receive a *perfect Remedy* on the *Feast of the Seraphic St. Francis.*' Accordingly on that Day the *Voice* said, ' Go, and sing confidently, for thou art now wholly cured of thy *Disease.*'

He inflicted a *Judgment* too on a Man, who drew his Son by Force out of the *Monastery.* For upon his threatening the Man with Punishment for this *enormous Crime,* behold a Thing very strange, and worthy of Mark! At that *very Time Sentence was given in Heaven;* and was shortly after put in *Execution;* the Man fell sick, and died, to ratify the true *Prediction of this good Father.*

If I should speak as is meet of his strait *Union with God,* the Force, Perfection, and Continuance of it, I should say, that his *whole Life,* since he became a *Capuchin,* was a *continued Rapt, and Ecstasy;* which made him become *engulfed* in the Knowledge of the *Creator;* in the *illuminated Life, and assured Way of Perfection.* After
his

his *Ecstacies*, who can presume to say this was *natural*, and that they were nothing else but *Swoonings*? — In his last Sickness, God revealed to him the *Time*, Day and Hour, of his *Death*. And before he died, the *Religious* about him conjectured that he *saw* something, and that the *Devil* was now attempting to wound him. But soon after, the *blessed Father* said, it *sufficeth*: which made them believe the *Tentation* was past, and the *Enemy vanquished*."

So much for *Father Bennet*. And who would not believe, were there any Truth in *Transmigration*, that *his Soul passed into Mr. Wesley*?

(No. 2.) "*The Life of the Lady Warner, called Sister Clare of Jesus*.—Lond. 1692.

Some Years ago I transcribed a few Passages hence, from mere *Curiosity*, and without any Thoughts of *Methodism*. Had I now the *Book*, an exacter *Comparison* might be drawn. The *Extract* I then made was as follows.

"She was bred a *Protestant*, but converted by a *Jesuit* to *Popery*.—She resolved on a *rigorous* Course of Life, to break off *all Commerce with Creatures*, and receive no *worldly Satisfaction*.—She receives the *Habit at Liege*;—is particularly devoted to

John Baptist, St. Austin, Mary Magdalen, and St. Teresa; for whom, when a Protestant, she had a particular Esteem, from reading her Life.—She sees a Stream of glaring Light come from the blessed Sacrament towards her. She tastes the Sweetness of Union with God.—During the Contagion of the Plague, the Abbess insures her Safety, and that of all the rest; ‘Good Sister, be not afraid: none of my Religious shall take any Harm from this Infection.’ For our blessed Lady had appeared to the Abbess, with all her Religious under her Mantle; assuring her, that she would preserve them from the Plague. [Mr. Wesley’s Society safe in a like Case. 4 Journal, P. 56, 61.]

Hearing a Sermon on, ‘*I am black, but comely*,’ the Abbess told her, ‘You also, Sister Clare, must black yourself:’ upon which she went into the Kitchen, and blacked her Face and Hands all over with Soot; which caused some Diverſion among the Nuns.—She had many Visits from her beloved Jesus,—received the Gift of Inspiration, and burned in the Fire of divine Love.—However, she felt great Desolation, Dryness, and Darkneſs, not to be expressed. By the purgative and illuminating Way, she attains to the Unitive; and by a perfect Annihilation of herself, comes to a Kind of Deiformity.—She ſays, God requires nothing,

thing, but that we *believe*, be *sorry*, and be *saved*;—that we must be very sincere to our *Confessor*, telling him even our *passing Thoughts*.—God seems to *withdraw* himself from her, with all *interior Comforts and Feelings of his Presence*; and she thinks herself *totally abandoned*. She begs Aid of *St. Bruno and St. Teresa*; but requests of *Christ* to take her for his *Spouse*, or at least for his *Handmaid*.—Was confirmed in her Opinion that *God had forsaken her*, because she was *deluded* in two Points, which she thought *God had revealed to her*;—that she should die of *that Illness*; and die *before her Brother Clare*.—She was in continual *Convulsions of Doubts and Fears*, notwithstanding all the *Gusts and Comforts* her Soul tasted from her *Heavenly Spouse*; and she seemed *perfectly forsaken* by him in her *last Sickness*.—But her Countenance after Death retained an *Angelical Sweetness*: and her Body filled the *Church* with a wonderful *Perfume*.”

(No. 3.) Transcribed from the “*Life of her Sister in Law, called Sister Mary Clare*.” Printed *with the former*.

“ She was converted also to *Popery*, and the *most perfect State*:—was so good, that she never lost her *Baptismal Vow* by any *mortal Sin*.—In her *Prayer*, for several Years,

Years, she never found any *spiritual or sensible Gust*; but continual *Aridity and Desolation*;—In a *profound Desolation*, and *no Ease from Heaven*.—Once, *kneeling down in her Cell*, she chanced to spy in a *Chink of the Wall* a little *Scroll of Paper*; which taking out and unfolding, she found these Words in it, “*Be at Rest, and afflict yourself no more: all is well between God and you.*” This filled her with Joy; as undoubtedly coming from *Heaven*, *God* having sent it by an *Angel*.—She makes a *formal Oblation* of herself to *God*, in Words *dictated by the Holy Ghost*.—But still she is in *Darkness*, as to the *interior State of her Soul*, has no *Light or Comfort in Prayer, Communion, divine Offices, or any Exercises of Devotion*:—is in *obscure Faith*; and fears she has *no Faith*, because no *Fervour*; but remains as a *Stone*, and has *no Feelings of God*.

But yet she has many *Inspirations from God*.—She always hears the very *first Stroke of the Bell*, calling her up to *Matins*, by the *Help of an Angel*.—She *annihilates herself* before her *Crucifix*, and acknowledgeth the *Abyss of her own Nothingness*.—She prayeth, ‘*O my sweet Jesus, let me repose upon thy sacred Breast, and fetch my Health out of thy most blessed Heart.*’—Even in her *last Moments* she says, that she was *totally void of all sensible Consolation*
and

and Devotion: but rejoiced to see herself in this *Aridity*, quite parched, and dried up, and become a *living Holocaust* to the *divine Fire of Love*, without the least *Drop of Comfort*—Her *Prayer* was very extraordinary and intense, and *priviledged* with a *supernatural Suspension* above the *Reach of Sense*.—She is in a *Calm*, amidst the *Storms*, which *Desertions*, *Obscurities*, *Aridities*, and *Desolations* that surrounded her, endeavoured to raise —God's *divine Impressions*, and *Operations of the Spirit*, were so very secret, that her *Condition* was *unknown even to herself*. For while she enjoyed God, by a *secret, but insensible Union*, she thought she did nothing but kneel like a *Stock*, or a *Stone*. And though God permitted her not to see what she did, and she was *totally insensible* of what passed between God and her *Soul*,—yet she had such a *secret Impulse*.—Though she thought God had forsaken her, at the same Time she enjoyed her *Beloved*, whom she thought she had lost: He hindering her from having any *Sense of this Union*, and receiving any *Comfort* in it; as he hindered his *Humanity* in the *Garden* from the *Beatific Vision*, while his *Soul* was *exceedingly sorrowful*.—Her *Corpse* retained a *smiling Countenance* after her *Departure*, and expressed her *Joy*."

What a lively *Pattern* have we, in these two *Instances*, of *Methodistical Jesuitism*?

We

We see how easily two Sisters of a shallow Capacity, melancholy Temper, and enthusiastic Turn, are made a Prey to crafty Seducers: and that the taking a spiritual Delight in reading the Legends of the Saints, and other Popish Books (recommended by Methodist Teachers to Protestants) — is being half Way over Sea already. And what good Person can, without some Degree of Indignation, see the Weakness and Misfortunes of human Nature made a Handle for Seducement? How dextrously doth an Angel convey an Assurance from Heaven through a Chink in the Wall? — As easily as a Methodist-Teacher can through a Crack in the Brain. Who will not observe from what Model our new Dispensation is taken? “Through the Wilderness-State of Doubts and Fears; a Coldness, and senseless, unaffected Heart, even at the Holy Communion; Horrors, Dryness, Desolation; — through Intervals of Light and Darkness; — into Impressions, Feelings, Inspirations, Communications with God, Perfection, Deiformity, and Union.” Hence hath been learned “the Benefit and Necessity of spiritual Desertion and Despair; — the driving People, by proper Management, out of their Senses, and then telling them, that in that very Moment the Lord Jesus enters into their Souls.” — If a Methodist die, “Never did I see such a fine Corpse,” says Mr. Wesley; “Our Lord

Lord comes and perfumes her Grave," says Mr. *Whitefield*.

Every Scrap of it is *rank Jesuitical Popery*.

(No. 4.) *Extract* from " *A Declaration of egregious Popish Impostures in casting out Devils, &c.* By S. H."

This S. H. was *Sam. Harsnet*, successively *Bishop of Chichester, Norwich, and Archbishop of York*: who hath there given us " *Copies of the Examinations and Confessions of the Parties themselves, pretended to be possessed and dispossessed, from the Records in the High Commission Court.*" Lond. 1603.

" About *twelve Priests* were concerned in this *Affair*; all under the *Direction of Weston, alias Edmunds, the Jesuit*. They published in 1585, or 1586, a *Book of Miracles*, containing many wonderful Things done by *Virtue of Exorcisms, &c.* whereby they gained a great Number of *Profelytes*; and wherein we see the fullest Proof of their *lying Wonders, and counterfeit Zeal*.

For a particular Instance, they chose the House of a *trusty Friend*, whose House they said was *baunted*: and he having *three Servants* that were *Protestants*, upon these they were to try their Skill, Accordingly

the *wicked Spirits* made a *horrid Racket*; blew out the *Candles*, except such as were *hallowed*; turning every Thing *upside-down*; and making even the *Priests fume and sweat*.

They convinced the *Servants* of the great *Power of the Devil* in that Place; and if the *Maid* did but *slip in the Kitchen*, it was the *Devil* who came, and *tripped up her Heels*: because she was washing a *foul Shirt* of the *Priest's*, which was designed to *whip the Devil out of the Possessed*.—Another Time, the *Devil* *slipt into Sarah Williams's Leg*: but the *Priest* claps his *holy Hose* on the Place; and makes him *tumble, and bawl out*, “*Pull off: pull of. Ease the poor Devil of his Pain.*”—The *sacred Stole* is wrapped about the *Neck* of another *Possessed*; which so closely begirt the *Devil*, that he *stared, fumed, and foamed*, as if he had been *mad*.—They told them strange Stories of the *Fits* of other *possessed Persons*, what Words they *spake*, and what Sights they *saw*: how the *blessed Virgin*, with a *Train of celestial Ladies*, came down to *grace the miraculous Cures*. Which made the *wise Spectators* cry out, *Oh! the Catholic Faith! Oh! senseless Heretics.*

By such Means having *astonished and convinced the Servants*; the first Thing they order them to do is, to renounce their *heretical Religion*, be reconciled to the *Pope*,
and

and solemnly engage *never to leave Popery*. And they are *rebaptized*, with all the *ridiculous Ceremonies of Puff, Cross-Puff, Impuff, and Expuff*; with the Application of *Salt, Spittle, and Oil*, — to their Lips, Nose, Eyes, and Ears, &c. Then they are *dispossessed* in this Manner. The *Party* is tied down in the *holy Chair*, [Mr. *Wesley's* Possessed are commonly held by four or five strong Persons] and drenched with *holy Potions of Sack, Oil, and Rue*, &c. They forced the *Maid* to drink largely of this *noisome Potion*; persuading her, that it was the *Devil* within her that *detested* it, not *her*. Hereupon she grows *sick; giddy, and falls into cold Sweats*: then is *fumigated with Feathers, Brimstone, and other Stinks, in a Chaffingdish of Coals*; and her Face held close to it, till black as a *Chimney-Sweeper*. Hence *Reachings, Strugglings, Dizziness, Swoonings, almost Loss of Senses, babbling Nonsense, ravings Fits, Exclamations that all the Devils in Hell were in her*.—They put things, as *little Knives*, in her *Mouth*; *stick Pins* in her *Flesh*.—In general, the *Parties*, by such *Management, tumble, wallow, foam, bowl, roll their Eyes, and gnash their Teeth; are in Trances, see Visions, &c.* When they are thus fitted for the *good Purpose, the Devil in them must be found, and dislodged*: he is hunted

from Place to Place, Toe, Foot, Leg, Thigh, Hands, the most nasty and secret Parts; and the *holy Relics* must be applied *there*.

If the *Devil* be obstinate, they must *chafe, broil, burn* him, and make him *roar*: the *Priest's* very *Gloves, Stockings, Girdle, Shirt*, can *search and roast the Devil*. But the *best Exorcisms* are *holy Water, Potions, hallowed Candles, Brimstone, &c.* which will variously *torment* him; especially if they add *whipping*. One of the *Patients* confessed that 'she did not know how it fared with the *Devil*; but was sure *she* was all *black and blue*, felt *grievous Pain*, and was almost *killed*.'

The common *Signs and Marks of a Possession* were, Unwillingness to sign them with the *Cross*; nor to bear the Application of *Relics*, nor the *Gospel* in their *Casket*, nor the Words *Ave Mary*, nor *Catholic Church*, nor *Presence of the Priest*. [The like *Signs* are in *Mr. Wesley's Possessed*.

⁴ Journ. p. 94—6. "Trembling at the *Name of Jesus*;—crying out, '*Field-Preacher! Field-Preacher! I don't like Field-Preaching*.' This repeated for two *Hours* together, with *Spitting*, and all the Expressions of *strong Aversion*.—By *Prayer* her *Pangs* increase.—She could not bear to hear us *pray, &c.*"]

At

At length however, by the Force of their *Exorcisms*, they extorted the *Truth from the Devils*, who confessed their *Insufficiency* to withstand them. By this *Command over Devils* they procured *Reverence* to themselves.—Sometimes the *Devil* can't be expelled, in the Name of the *Trinity*, by *Virtue of the Sacrament*, and the like; but by the *Power of the holy Priesthood* away he flies. Such is the *Dignity of their Office*. [Thus “ one of ^{3 Journ.} Mr. *Wesley's Possessed* owned, that *Church*, ^{p. 8—9.} *Sacrament, Scripture, Prayer* profited nothing;—but upon Mr. *Wesley's* praying, he said, ‘ Now I know God loveth me.— ^{p. 43.} Now I know thou art a *Prophet of the Lord*.—Ay, this is he, who I said was a *Deceiver*.’—“ The *Devil* is forced to let a ^{5 Journ.} Woman, whom he *possessed*, be quiet while ^{p. 86.} Mr. *Wesley* was there. He had promised her so; and kept his Word.”]

Their Way of attacking *Protestants* was this: ‘ Their Hearts bleed for Sorrow, in seeing poor Creatures in this woful Plight; they burn with Bowels of Commiseration; they will lay down their Lives to do them good, and deliver them from *Satan*.’ [A *Methodist* could not have spoke more *religiously*.]

They played their *Artillery* chiefly on young *Boys* and *Girls* of sixteen or seventeen;

teen ;—upon Persons of a *melancholy Temper* ; *hypochondriac, hysteric, or epileptic People* ; and any Way *distempered, in Mind or Body*.

Any Thing is swallowed by these. *Devils* in the Shape of *Cats*, with *Saucer-eyes*, and as big as a *Mastiff*, run upon their Heads, or under their Coats. The *Devil* comes in the Form of *Wind*, blows out the *Candle*, or blows the *Ashes* about the Room ; in the Shape of a *Toad*, of a *Mouse*, or a *Drum* ; in a *Vizard-Mask*, or in the *Habit of an English Protestant Minister*.

The *Devil* to be expelled must go out in some *visible Form* ; and for *Proof* of his Departure, must make a Hole in the *Window*, or blow out the *Candle* ; get out of the *Possessed's Ear* in the Shape of a *Mouse* ; his Voice be heard by the *Cook*, as he skipped over the *Larder* ; or vanish up the *Chimney* in the Shape of *Smoke* : and, to shew what a *Fright* he was in, must leave an *unsavoury Smell*.

For better *Confirmation*, they relate divers *Miracles*, and shew others. The *Priest's sacred Hands, Thumb, or Finger*, having been anointed with the *holy Oil*, shines forth as a *Fire*, or the *Sun*.—The *Holy Sacrament* appears so *bright*, that it can't be looked upon.—The *Priest* can tell
who

who hath been at *Mafs* by the *Smell*.—*Sarah Williams* is made to confess, that the *Devil* made her drop her *Beads*, and unwilling to adore the blessed *Host*. She lay past all Sense in a *Trance*, utterly bereaved of all her Senses at once. The *Priest* no sooner came near her, but she discerns who he is by the *Smell*.—*William Trafford* had a *Devil* in him, that rebounded at the Dint of the *Priest's Breath*; unable to stand it.

The *Book of Miracles*, Accounts of *Visions*, *Exorcisms*, and Numbers of *Converts*, made a great Noise; and put *Persons in Authority* upon making *Inquiry*. They seized some of the *Persons* concerned, *Agents and Patients*, who upon *Examination*, made *Confession upon Oath* of all that hath been said, and much more.

They severally witnessed, ' that they were seduced, and engaged to act their respective Parts in the *Imposure*, by *Flattery*, *Fear*, *loathsome Potions*, and *Fumigations*; by *Oaths and Vows of Adherence*; by the *Bond of violated Chastity*:—That the *Priests* told them they would be burned for *Heretics*, if they confessed any Thing, and would go to the *Devil*; with *Promises of Favour*, *Power*, and *Money*, if they proved *faithful*.

They owned, that in their *Exorcisms* they would say any Thing to please the
Priest;

Priest; would pretend sometimes to be in *Trances*, and have *Visions* of *Purgatory*, of *Christ*, and the *Virgin*, &c. and thereby they would sometimes avoid their intolerable, stinking *Fumigations* and *Drinks*. When they complained of *Tortures* in their *Exorcisms*, the *Priest* told them it was the *Devil* that put them to so much *Pain*, and ill *Usage*; and that what they said was not from *themselves*, but *the Devil* in them. — After being *exorcised*, they were persuaded to declare that they sometimes spoke in *Greek*, or *Latin*; of which they never said, nor knew a *Word*. — They were so *manageable*, that the *Priest* would put his *Finger* into one of their *Mouths*, in the most *raging Possession*, bidding him *bite it*, if he could: but the *Devil* acknowledged he *dared* not bite it, *because it had touched the Lord*. The *Priests* were very *cautious* in keeping away *Persons* of *Sense*, as *Infidels* and *Incredulous*; and did not like *curious Beholders*, and *Askers* of *impertinent Questions*; who, they said, would *binder the Effect* of the *Operation*.

They witnessed, that divers Attempts were made against the *Chastity* of the *Maidens*: — that one of the *Priests* endeavoured to *seduce Sarah Williams*; who therefore could not *bear his Company*: but he tells her, ‘it is *not she*, but the *Devil*,
who

who did not like him.' And it was the *Devil* that tempted her, or any of the *Maids*, to say, they were *with Child by the Priests*. When she had got a *Sweetheart*, and intended to leave them, they declared, that 'the *Devil* had been so busy with her, had so *ferretted and torn the Part*, that, whoever *married* her, she would never have a *Child*.'—All of them had their *darling Women, and Mistresses*.

Besides these *private Comforts*, they had that of making *Converts*: and one of the *Priests* deposeth, upon his *Conscience*, that the Number of *Converts* could not be less than *Five Hundred in Half a Year*; induced by their *Miracles, and Command over Devils*. All these were to be ready at the *Call*, to destroy the *Queen, Government, and Protestant Religion*.

To this End, the *Devils* were sometimes made to give out of the Mouths of the *Possessed*, that they were going to *ring for the Queen*;—that they must *go to Court, where all were their Friends*:—that they were obliged to attend a *Protestant's Funeral*, in order to carry him to *Hell*. And they raised such a *Storm* at the *Man's Funeral*, that his *good Wife*, rather than go to the *same Place*, was soon persuaded to turn *Catholic*.

Another Use they made of *Miracles*; which was to give *Authority* to their *peculiar Doctrines*; as *Purgatory*, *Transubstantiation*, *the Immaculate Conception*; to *Equivocation*, *the Depositing-Doctrine*, *Assassination*, *Stabbing*, &c. — And likewise to gain *Credit* to a new *Saint*, or *Relic*; such as *Sherwin*, *Bryan*, *Coltam*, and especially *Father Campian*; whose *Girdle*, which he wore when he went to *Tyburn*, was so *effectual* in *Casting out Devils*.

Some of these *Examinants* say, that the *Priests* intended to have *carried them off*, before they were *apprehended*; but were disappointed. They instructed them however to *lie*, *forswear*, *say or do any Thing*; all being *lawful* for the *Sake of the Church*; and because they should not be called before *lawful Powers*, or *competent Judges*, as being *Heretics*.

They own too, that the *Influence of the Priests* over their *Converts* was so strong and bewitching, that it was with the *utmost Difficulty* they were brought to *discover* any *Thing*, although they *knew* all to be a *Cheat*.

In *Confirmation* of all this, one of their own *Priests*, (who was taken) *Anthony Tyrrel*, declared upon *Oath*, and wrote his *Confession* with his own *Hand*; ‘ That the *Pope*, *King of Spain*, and *Duke of Guise*,

Guise, were then thought to have a Design of *invading England*; which was to be farther'd by the *Priests in England*, under the Direction of *Edmunds*, the *Provincial of the Jesuits*; who said, that *his Exorcisms* would make the *Devils* themselves confess, that their *Kingdom was near at an End*.—As touching, says he, the *Dispossession* of the Parties, their *Fits, Trances, and Visions*, divers *Discourses* were penned; among which I myself (*Tyrrel*) did pen one.—*We* that were *Priests* were thereby greatly *magnified by Catholics, Scismatics, and weak Protestants*; and there was scarce any Thing, I am persuaded, that we could not have wrought upon our *Converts* to attempt.—And I am fully persuaded, that the *other Examinants* have *deposed the Truth* in the Points belonging to their *Possession and Dispossession*.

In short, *Tyrrel* discovered the *whole Mystery*, and shewed how *easy it was to impose upon young and weak People*.

Some of the *Criminals fled*; some were taken; and *Ballard, Babington, and others*, were *executed*."

And shall we not yet discern, *what Sort of Lambs* live among *us Wolves*? Shall we never be upon our Guard against *pretended Miracles, Exorcisms, and Cheats*? Against any *specious Impostor, carrying a Pope in his Belly*?

Laccoon

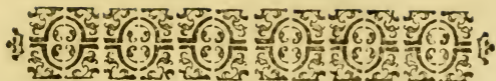
*Laocoon ardens summâ decurrit ab arce :
 Et procul, O miseri, quæ tanta infania, cives ?
 Creditis avectos hostes ? Sic notus Ulysses ?
 Aut hoc inclusi ligno occultantur Achivi ;
 Aut hæc in nostros fabricata est machina muros,
 Inspectura domos, venturaq; desuper urbi :
 Aut aliquis latet Error.—
 Sic fatus, validis ingentem viribus hastam
 Contorsit. Stetit illa tremens, uteroq; recussò
 Insonuère cavæ, gemitumq; dedère cavernæ.*

E R R A T A.

PREFACE, Page viii. Line 26. for *communicating*
 read *communicating*.

- Page 48, Line 20, after *departed*, add ”.
 P. 128, l. 10, in the Margin add, 5 Journ. p. 91—.
 P. 180, l. 26. in the Margin, for *Gerran* read *Serran*.
 P. 186, l. 10, for *we* read *she*.
 P. 217, l. 26, after *all*, dele “.
 P. 228, l. 25, after *Message* for (.) put (;).
 P. 248, l. 23, after *Consent*, add ”.
 P. 250, l. 8, for *fourteen Hundred* read *two Hundred*.
 P. 252, l. 24, after *Vehemence*, add ”.
 P. 253. l. 23, for *Iris* read *Isis*.
 P. 269, l. 25, and 28, for *Revenius* read *Rovenius*.
 P. 302, l. 28, for *Stelitentia* read *Stelitentia*.
 P. 307, in the Margin, for *Possic* read *Poetic*.
 P. 312, l. 17, for *seperate* read *separate*.
 P. 327, in the Margin, dele *Ætern. Renat*.
 P. 331, in the Margin, for *Probrept* read *Protrept*.
 P. 333, l. 28, after *more*, add *Pagans*.
 P. 336, l. 19. for *Mislagogue* read *Myslagogue*.
 P. 343, l. 21, after *Dame*, add].
 P. 344, l. 17. for *undertakes* read *undertake*.

A D D E N D A



A D D E N D A

T O T H E

M Y S T E R I E S.

THE *Pagan Mysteries* being of such an *immoral Nature*, and *Tendency*, it might justly be thought strange, were no Notice taken of them in the *Holy Scriptures*. And therefore, though such an Enquiry might carry us into too great a Length, yet I shall not intirely pass it over. There can be then little Doubt, but they are pointed out by *St. Paul*: “ *It is a Shame even to speak of those Things that are done of them in Secret.*” And where *Christianity* is termed the *Mystery of Godliness*, it is set, I am persuaded, in *Opposition*, not only to the *Mystery of Iniquity* that was to work in the *Christian World*, but likewise to the preceding *Mysteries among the Gentiles*. Nor is it improbable, that the *Apostle* writeth in direct *Opposition* to the

D d d

Appear-

I Tim.
iii. 16.

Appearances, Pretences, and Impostures of those false Divinities: “ Without Controversy great is the *Mystery of Godliness: God was manifest in the Flesh, justified by the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.*” [If a *Criticizm* I have heard of may be admitted, which instead of *Ἀγγέλους, Angels*, would put *Ἀνθρώποις, Men*, it seems very agreeable to the *Apostle's Climax*, and *Scope of his Reasoning.*]

In the *Old Testament*, *Deut. xxiii. 17.* (not indeed in the *Hebrew*, but in the *Septuagint*) after the Words, “ *There shall be no Whore,—nor Sodomites of the Sons of Israel,*” we find added Words of this Import, “ *There shall not be an Initiator, nor an Initiated, of the Sons or Daughters of Israel.*” 'Tis possible this *additional Clause* may have been inserted by the *Seventy*, by Way of *Interpretation* of the preceding Words. They knew the Nature of the *Mysteries* full well; and we are led to this Meaning by the *Impurities* forbidden, and by the *Price of the Dog* in the next Verse; the *Egyptian God Anubis* being usually figured with a *Dog's Head*. Edit. *Daniel. Schol.*

We may observe also, that *Philo the Jew* (de *Sacrific.*) expressly ranketh the *Prohibition of the Mysteries* among the *Laws of Moses*. “ The *Law*, saith he, expressly excludeth the whole of the *Mysteries*, their
Inchant-

Editio
Mangey,
p. 26c---

Incantments and execrable Scurrilities, from the *Holy Ordinances*: not permitting those educated in *her Society* to celebrate such *Heathen Rites*; nor, depending on such mystical Ceremonies, to disregard the *Truth*; and to follow the Works of *Night and Darkness*, omitting what deserveth the *Light and the Day*. Let none therefore among the *Disciples of Moses* either *initiate*, or be *initiated*: it being equally wicked either to *teach*, or to *learn the Mysteries*.—— 'Tis generally the Case with them, that *no good Person is initiated*; but *Thieves, and Pirates, and mad Gangs of abominable and immodest Women*; after parting with their *Money to the initiating Priests*." Several of the *Fathers* have taken Notice of the same Passage in the *Septuagint*, and explained it in the same Manner.

For farther Proof of the *Turpitude in the Mysteries of Isis and Osiris*, and that it was so from the *Beginning*, we need only consult *Diodorus Siculus*, Lib. 1. "*Isis* being overwhelmed with Grief for the Loss of her Husband *Osiris*, took particular Care in *deifying* him to *consecrate his Pudenda*; which she ordered to be *peculiarly* honoured and adored in the *Mysteries*. And the same *holy Institution* was observed with the same *Ceremonies*, when carried into *Greece* by *Orpheus*: where the common People, partly from *Ignorance*, and partly from a *Love of the*

Fditio
Rhodom.
p. 19.

new God, (Phallus) were very fond of being initiated."

Much more might be collected (even from *initiated Authors*, however generally *shy*) concerning the *infamous Origin of the Mysteries*: which I pass over. But shall add a Word or two from *Josephus (contra Apion.)* of the *Sight of the Deities*, which the *Initiated* enjoyed. The Account, which he

Lib. 1.

c. 26, 33.

has from *Manetho*, is thus. "*Amenophis*, who wanted a Pretence for driving the *Israelites out of Ægypt*, had a strong Desire of *seeing the Gods*. This Desire he communicates to a Person deemed to be a *Partaker of the Divine Nature*, on Account of his *prophetical Knowledge*: who told him, that he might have a *Sight of the Gods*, if he would purge the Country of *Leprous and Unclean People*. And one *Charæmon* also pretends he hath a *Dream from Isis* to the same Purpose." Thus *Calumny and Mystery* were employed for expelling the true *Worshippers of the Deity*. These pretended

Diod. Sic.

p. 21, 22.

"*Dreams from Isis* were the common *Cant* of the *Initiated*; and she would *appear* to the *Disordered* in Mind or Body, and *cure* their *incurable Distempers*." *Orus*, to whose *Happiness* by *Initiation Amenophis* aspired, was the *Son of Osiris and Isis*, (who *first instituted the Mysteries*) and consequently the *first initiated King*; and thereby a *Devotee*

to

to the Impurities before-mentioned from *Diodorus*.

This might lead us to consider the *Antiquity of the Mysteries*. For the best *Chronologers*, particularly *Archbishop Usher*, place the *Reign of Orus in Egypt* between one and two *Hundred Years* before the *Times of Moses*. And if *Numenius the Pythagorean* may be depended upon, (and why should he not?) as cited by *Eusebius*, the *Initiating Priests* ^{Præparat. lib. 9. cap. 8.} were the Persons that instigated *Pharoah* to oppress and persecute the *Hebrews*. For having mentioned the *Initiations* and other *Institutions* of the *Magi and Egyptians*, he says, that “*Jannes and Jambrees*, who opposed *Moses* [he calls him *Muscæus*] when the *Jews* were expelled *Egypt*, were *Egyptian Mystery-Priests*, and in high Reputation for *Magic*.” Here we have the same *Miracle-Mongers*, whom *Moses* calls the *Wisemen*, ^{Exod. iv.} the *Sorcerers*, and *Magicians of Egypt*: — A ^{11.} Passage, which does no great *Credit* to the *Origin of the Mysteries*; nor to our *modern Initiators*, who are mangling the *Gospel*.

The *Eleusinian Mysteries* were indeed of a *later Date*; and yet were celebrated in *Greece* at no *great Distance* of *Time* from the former. For the *Writers* on the *Arundelian Marbles* collect thence, that they commenced about *fourteen Hundred Years before Christ*; which is not above *ninety Years* after the *Deliverance from Egypt by Moses*.

But

But whenever, or however, they were brought into *Greece*, and transferred to the Honour of *Ceres* and *Proserpina*, they were of the *same Nature*, and observed with equally *chaste Ceremonies*, with those of *Isis*. For (besides what has been mentioned already of *Jasion*) *Diodorus Siculus*, in his

Lib. 5.

p. 323.

Account of the *Mysteries*, writeth, “ that *Ceres* for her *Love to Jasion*, to whom she was used to grant the last Favour, came and shewed herself, with *other Deities*, at the *Nuptials* of his *Sister*:—that indeed each *Particular* of the *Mysteries* was known only to the *Initiated*; who boasted much of the *Presence of the Deities*, and the *wonderful and sudden Relief*, which they brought.”

One Contrivance for “ giving the *Initiated a Sight of the Divinities*, was by means of a *Looking-glass*, wherein none could see their *own Faces*, but had a clear View of the *Gods and Goddesses*.” This we have from *Pausanias*: and *Eusebius* relates the same Thing.—

So easily might *weak People*, and under the utmost *Astonishment*, be deluded by *Figures* behind a *Glass*, in a proper *Habit and Posture*; and especially by living Persons, *personating the Deities* in any Manner they thought fit.

Lib. 8.

p. 676.

Præpar.

lib. 2. c. 1

As a Proof of the *Indecencies*, *Sozomen* writeth, “ that *Theophilus*, *Bishop of Alexandria*, egregiously ridiculed and exposed to public View the *shameful Figures* belonging

Eccl. Hist.

lib. 1.

cap. 15.

to

to the *Mysteries*, the *Pballus*, &c. which he brought out of the *Pagan Temple*. For which the enraged *Heathens* raised a *Tumult*, and *massacred* a great Number of the *Christians*."—Even the *initiated Pausanias* (notwithstanding his usual *Reservedness*, sometimes blirts out a little too much, and intimates something *shameful*:—" as frequent Edition *Assignations*; — the *Proneness* of the *religious* Kuhnii, *Females to Venerly*;—a *Mixture* of the *Obscene* P. 195, *and Miraculous*; — the *Continuance* of the 196, 200, *Eleusinian Festival* for a *Week*; on the *third* 320, 519, *Day* whereof all *Males*, even the *Dogs*, are 571, 578, *excluded*; but the *next Day* the *Men* are 596, 630, *admitted* among them, when they pass the *Time* in *sporting*, and *light Discourse*; — the *Amours* of *Ceres*, of a very *strange Kind*; with the *Secrecy* enjoined; — The *Obscenities* in the *Mysteries* of *Cupid*, and *suitable Hymns*." —A man *initiated*, and under an *Oath* of *Silence*, could not well have discovered more of the *true Nature* of the *Mysteries*, and the *Reason* why they ought not to be *divulged*. We are assured too, that one *Day* of the *Eleusinian Festival* was set apart for the *Rites* of *Venus* and *Cupid*, and another for those of *Bacchus*: both which were confessedly *beyond measure abominable*. Nor will our *Opinion* be more favourable, when we remember what *Athenæus* writes; " *Apelles* being *ex-* Lib. 13. *tremely desirous* of drawing a *Venus* from the famous *Phryne*, could find no *Opportunity*

of seeing her *naked*, without going to the *Eleusinian and Neptunian Games*; where she *stripped* herself in the Sight of all the Men, and went into the *Sea* to wash herself. From which *Sight of the Mystical Goddess* he copied his admirable *Venus Anadyome*, rising out of the *Sea*." — I apprehend therefore that no great *Stress* is to be laid upon those *initiated Authors*, who have thought themselves obliged to say nothing but what was *good of the Mysteries*; or have talked of the *Unity of the Deity*, as the *great Secret* of them; perhaps to avoid the *Shame* of being thought *Dupes to a Foolery*, or inquisitive into something *worse*.

But as I agree with Mr. *Warburton*, that nothing is meant by *Virgil* in the *Descent of Æneas to Hell*, but his *Initiation into the Mysteries*; it may afford some *Light* to observe, that not only *Æneas*, but many other *antient Heroes*, recorded to have went down to *Hell*, and afterwards to have been *deified* and translated into *Heaven*, were all *Knights of the divine Order of the Mysteries*. For Instance, *Bacchus, Hercules, Theseus, Orpheus, &c.*

Pausanias, in his accurate Description of
 Lib. 10. " a *Painting by Polygnotus*, of *Ulysses descending*
 cap. 28. *ing to Hell to consult the Prophet Tiresias*, among other *Figures* takes particular Notice of a *Virgin* with a *Chest* on her *Knee*, like that used in the *Mysteries of Ceres*; and of *Theseus*
 and

and *Perithous sitting on a Throne*," as was usual for the *Initiated*.

In the *Comedy of Aristophanes* called the *Frogs*, is acted the *Descent of Bacchus to Hell*, attended with *Xanthias* as his *Esquire*, to fetch up a *Poet* fit to write a *Panegyric on the Mysteries*. But thus says the *Scholiast*, (Verse 357.) "It is to be understood, that though he seems to speak of the *Initiated* as in *Hell*, in reality he meaneth the *Mysteries at Eleusis*; that being properly the *Scene of the Drama*." So that taking this *Key* with us, we are let into the chief *Transactions and Incidents of the Mysteries*, under the Cover of *Bacchus's Voyage to the lower Regions*. "After due *Preparation*, and *Instruction* Ver. 140-4 from one of the *Adepts*, and paying *Charon the Ferryman* his *Fare*, (for *no Pay, no Passage*) they are serenaded by a *Chorus of croaking Frogs*. [The Emblems of *Papal Impostors*, Rev. xvi. 13.] After passing the *black River*, they are terrified out of their Senses by the *Sight of Monsters, Serpents, Hobgoblins, Spectres* continually varying their *Forms*, and other *Apparitions of Dæmons*. They are shewn the *Dirt, Mud, and Excrements*, in which the *Profane and Uninitiated* wallow. Then are enveloped in *Darkness*, and are brought to the very *Gate of Pluto*. *Happiness* however comes in its Turn, 162: and *Serenity* after a *Storm*: a sudden radiant *Splendor of Light* surrounds them, and the dreadful

143—
290—

306, 154. *dreadful Spectres* vanish. They are blessed with the Sight of *beautiful Ladies*, and have
 295—. the *free Use* of them; *Harlots*, and Instru-
 410—19, ments of Pleasure, of *both Sexes*: are de-
 550. lighted with *Songs, Music, and Dancing*;
 the *Mystic Torch, and Night Revels*; enter
 335—. into all Sorts of *ridiculous, loose, and obscene*
 375—. *Discourse*; all Manner of *Clamour, Tumult,*
 390—. *and Ribaldry*; with other *sacred Sportings*.
 770. They have a Conversation with *Æacus*, one
 of the *infernal Confessors*; and are handsomely
 795. entertained by *Queen Proserpine*. And *Æacus*
 fairly acknowledgeth, that there are few *good*
 912—. *Persons in that Place*. There are too *Prayers*
and Hymns to Ceres, and to other *strange*
Deities, of a new and peculiar Stamp.”

The *Character* given to one of the *Votaries*
 940—. I leave to such as are *fond* of it. “ ’Tis the
 Business of the Man of *Prudence*, who hath
 his Senses about him, and hath made several
Voyages, always to be *turning* himself about,
 and not stand, like a *Statue*, in *one Attitude*.
 —I will reprehend *him* first, that ye may
 know what a *Boaster*, and *Impostor* he is;
 and how he hath *deceived the Spectators.*”









